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*The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. By Thomas Warton, B. D. Fellow of Trinity College, Oxford, and of the Society of Antiquaries. Volumes First and Second. 4to. 21. 2s. Dodgley.*

[Continued from page 181.]

It is pleasantly recorded by some modern essayist, as a singular instance of acknowledgment in a certain pious pretender to letters, that he constantly remembered in his prayers, those useful labourers in the literary vineyard, lexicographers and dictionary-makers. Were private gratitude, however, to keep pace with public utility, there would be nothing so very extraordinary in this article of our pietist's devotion. There are few writers, to whom the reader is so much obliged as to those, who explore the deeps and smoothe the rugged roads of erudition; by which means the career of literature is so readily run, and its paths are so pleasantly trod, by the less patient and penetrating proficients in learning. When so laborious a task is undertaken, also, by men of genius, whose talents give them a title to aspire at figuring in the superstructure, instead of digging in the foundation, the world stands the more indebted to such ingenious individuals, as display both the artificer and the artist in their spirited and elaborate productions. Not that we confound the poetical Historian and literary Antiquarian with the mere philologist and nomenclator. The researches of the former, if not more useful, are infinitely more pleasing, at least to the reader, if not less painful and perplexing to the writer. On all these accounts, therefore, we think the lovers of English literature cannot sufficiently acknowledge the obligations, they are laid under, by the

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learned and ingenious author of the present history; of which we shall endeavour to give as good a sketch as the nature of our very limited undertaking will permit.

Our historian sets out with giving a concise account of the state of language in England at the commencement of English poetry. This language he styles the *Norman-Saxon*; which took place about the time of the Norman accession, and continued beyond the reign of Henry the second. Of the wretchedness of this dialect, and the very miserable state of literature in England at that time, is given the following description.

" The dialect with which these Annals of English Poetry commence, formed a language extremely barbarous, irregular, and intractable; and consequently promises no very striking specimens in any species of composition. Its substance was the *Danish Saxon*, adulterated with *French*. The *Saxon* indeed, a language subsisting on uniform principles, and polished by poets and theologists, however corrupted by the *Danes*, had much perspicuity, strength, and harmony: but the *French* imported by the Conqueror and his people, was a confused jargon of *Teutonic*, *Gaulish*, and vitiated *Latin*. In this fluctuating state of our national speech, the *French* predominated. Even before the Conquest the *Saxon* language began to fall into contempt, and the *French*, or *Frankish*, to be substituted in its stead: a circumstance, which at once facilitated and foretold the Norman accession. In the year 652, it was the common practice of the *Anglo-Saxons*, to send their youth to the monasteries of *France* for education: \* and not only the language, but the manners of the *French*, were esteemed the most polite accomplishments. † In the reign of Edward the Confessor, the resort of *Normans* to the English court was so frequent, that the affection of imitating the *Frankish* customs became almost universal: and even the lower class of people were ambitious of catching the *Frankish* idiom. It was no difficult task for the *Norman* lords to banish that language, of which the natives began to be absurdly ashamed. The new invaders commanded the laws to be administered in *French*. ‡ Many charters of monasteries were forged in *Latin* by the *Saxon* monks, for the present security of their possessions, in consequence of that aversion which the *Normans* professed to the *Saxon* tongue. § Even children at school

\* *Dugd. Mon.* i. 89.

† *Ingulph. Hist.* p. 62, sub. ann. 1043.

‡ But there is a precept in *Saxon* from *William the first*, to the sheriff of *Somersetshire*. *Hickef. Thef.* i. par. i. pag. 166. See also *Præfat. ibid.* p. xv.

§ The *Normans* who practiced every specious expedient to plunder the monks, demanded a sight of the written evidences of their lands.

were forbidden to read in their native language, and instructed in a knowledge of the Norman only.\* In the mean time we should have some regard to the general and political state of the nation. The natives were so universally reduced to the lowest condition of neglect and indigence, that the English name became a term of reproach : and several generations elapsed, before one family of Saxon pedigree was raised to any distinguished honours, or could so much as attain the rank of baronage.† Among other instances of that absolute and voluntary submission, with which our Saxon ancestors received a foreign yoke, it appears that they suffered their hand-writing to fall into discredit and disuse ;‡ which by degrees became so difficult and obsolete, that few beside the oldest men could understand the characters.”§

From this hardly-existing state of English poetry, our historian traces its gradual improvement, with that of our language, to the time of Chaucer; on whose character and works he deservedly expatiates, throughout the greater part of the first volume. We shall select, therefore, a passage or two from this part, as an acceptable specimen of the whole.

“The most illustrious ornament of the reign of Edward the third, and of his successor Richard the second, was Jeffrey Chaucer; a poet with whom the history of our poetry is by many supposed to have commenced; and who has been pronounced, by a critic of unquestionable taste and discernment, to be the first English versifier who wrote poetically.\* He was born in the year 1328, and educated at Oxford, where he made a rapid progress in the scholastic sciences as they were then taught : but the liveliness of his parts, and the native gaiety of his disposition, soon recommended him to the patronage of a magnificent monarch, and rendered him a very popular and acceptable character in the brilliant court, which I have above described. In the mean time, he added to his accomplishments

The monks well knew, that it would have been useless or impolitic to have produced these evidences, or charters, in the original Saxon; as the Normans not only did not understand, but would have received with contempt, instruments written in that language. Therefore the monks were compelled by the pious fraud of forging them in Latin: and great numbers of these forged Latin Charters, till lately supposed original, are still extant. See Spelman. in Not. ad Concil. Anglic. p. 125. Stillingf. Orig. Eccles. Britann. p. 14. Martham. Praefat. ad Dugd. Monast. And Wharton, Angl. Sacr. vol. ii. Praefat. p. ii. iii. iv. See also Ingulph. p. 512. Launoy and Mabillon have treated this subject with great learning and penetration.

\* Ingulph. p. 71. sub ann. 1066.

† See Brompt. Chron. p. 1026. Abb. Rieval. p. 339.

‡ Ingulph. p. 85. § Ibid. p. 93. sub ann. 1091.

\* Johnson's Dict. Pref. p. 4.

by frequent tours into France and Italy, which he sometimes visited under the advantages of a public character. Hitherto our poets had been persons of a private and circumscribed education, and the art of versifying, like every other kind of composition, had been confined to reclusive scholars. But Chaucer was a man of the world: and from this circumstance we are to account, in great measure, for the many new embellishments which he conferred on our language and our poetry. The descriptions of splendid processions and gallant carousals, with which his works abound, are a proof that he was conversant with the practices and diversions of polite life. Familiarity with a variety of things and objects, opportunities of acquiring the fashionable and courtly modes of speech, connections with the great at home, and a personal acquaintance with the vernacular poets of foreign countries, opened his mind, and furnished him with new lights.† In Italy, he was introduced to Petrarch, at the wedding of Violante, daughter of Galeazzo, duke of Milan, with the duke of Clarence: and it is not improbable that Boccacio was of the party.‡ Although Chaucer had undoubtedly studied the works of these celebrated writers, and particularly of Dante, before this fortunate interview; yet it seems likely, that these excursions gave him a new relish for their compositions, and enlarged his knowledge of the Italian fables. His travels likewise enabled him to cultivate the Italian and Provincial languages with the greatest success; and induced him to polish the asperity, and enrich the sterility of his native versification, with softer cadences, and a more copious and variegated phraseology. In this attempt, which was authorised by the recent and popular examples of Petrarch in Italy, and Alain Chartier in France,§ he was countenanced and assisted by his friend John Gower, the early guide and encourager of his studies.\* The revival of learning in most coun-

† The earl of Salisbury beheaded by Henry the fourth, could not but patronise Chaucer. I do not mean for political reasons. The earl was a writer of verses, and very fond of poetry. On this account, his acquaintance was much cultivated by the famous Christina of Pisa; whose works, both in prose and verse, compose so considerable a part of the old French literature. She used to call him, "Gracieux chevalier, aimant dictiez, et lui-même gracieux dicteur." See M. Boivin, Mem. Lit. tom. ii. p. 767. seq. 4to. I have seen none of this earl's Ditties. Otherwise he would have been here considered in form, as an English poet.

‡ Froissart was also present. Vie de Petrarch. iii. 772. Amst. 1766, 4to. I believe Paulus Jovius is the first who mentions this anecdote. Vit. Galeaf. ii. p. 152.

§ Leland Script. Brit. 421.

\* Gower, Confess. Amant. l. v. fol. 190. b. Barthol. 1554.

And grete wel Chaucer, when ye mete,  
As my disciple and my poete:

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tries appears to have first owed its rise to translation. At rude periods the modes of original thinking are unknown, and the arts of original composition have not yet been studied. The writers therefore of such periods, are chiefly and very usefully employed in importing the ideas of other languages into their own. They do not venture to think for themselves, nor aim at the merit of inventors, but they are laying the foundations of literature: and while they are naturalising the knowledge of more learned ages and countries by translation, they are imperceptibly improving the national language. This has been remarkably the case, not only in England, but in France and Italy. In the year 1387, John Trevisa canon of Westbury in Wiltshire, and a great traveller, not only finished a translation of the Old and New Testaments, at the command of his munificent patron, Thomas lord Berkley, † but also translated Higden's *Polychronicon*, and other Latin pieces.\* But these translations would have been alone insufficient to have produced or sustained any considerable revolution in our language: the great work was reserved for Gower and Chaucer. Wickliffe had also translated the bible: ‡ and in other respects, his attempts to bring about a reformation in religion, at this time proved beneficial to English literature. The orthodox divines of this period generally wrote in Latin: but Wickliffe, that his arguments might be familiarised to common readers and the bulk of the people, was obliged to compose in English, his numerous theological treatises against the papal corruptions. Edward the third, while he perhaps intended only to banish a badge of conquest, greatly contributed to establish the national dialect, by abolishing the use of the Norman tongue in

For in the flowers of his youth,  
In sondrie wife as he well couth,  
Of dites and of songes glade  
The which he for my sake made, &c.

† See H. Wharton, Append. Cav. p. 49.

\* Such as Bartholomew Hantwill, *De proprietatibus rerum*, lib. xix. Printed by Wynkyn de Worde, 1494. fol. And Vegetius *De arte Militari*. MSS. Dibb. 233. Bibl. Bodl. In the same manuscript is *Aegidius Romanus De Regimine Principum*, a translation probably by Trevisa. He also translated some pieces of Richard Fitzralph, archbishop of Armagh. See supr. p. 291. He wrote a tract, prefixed to his version of the *Polychronicon*, on the utility of translations. *De Utilitate Translationum, Dialogus inter Clericum et Patronum*. See more of his translations in MSS. Harl. 1900. I do not find his English Bible in any of our libraries, nor do I believe that any copy of it now remains. Caxton mentions it in the preface to his edition of the English *Polychronicon*.

‡ It is observable, that he made his translation from the vulgate Latin version of Jerom. It was finished 1383. See MSS. Cod. Bibl. Coll. Eton. Cant. 192.

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the public acts and judicial proceedings, as we have before observed, and by substituting the natural language of the country. But Chaucer manifestly first taught his countrymen to write English; and formed a style by naturalising words from the Provincial, at that time the most polished dialect of any in Europe, and the best adapted to the purposes of poetical expression.

“ It is certain that Chaucer abounds in classical allusions; but his poetry is not formed on the ancient models. He appears to have been an universal reader, and his learning is sometimes mistaken for genius: but his chief sources were the French and Italian poets.”

To this general view of the character, our historian adds a critical review of his principal productions; in which we cannot pretend to follow him; but shall take leave of the first volume, with quoting the last paragraph.

“ The French and Italian poets, whom Chaucer imitates, abound in allegorical personages: and it is remarkable, that the early poets of Greece and Rome were fond of these creations. Homer has given us, strife, contention, fear, terror, tumult, desire, persuasion, and benevolence. We have in Hesiod, darkness, and many others, if the Shield of Hercules be of his hand. Comus occurs in the Agamemnon of Eschylus; and in the Prometheus of the same poet, strength and force are two persons of the drama, and perform the capital parts. The fragments of Eunius indicate, that his poetry consisted much of personifications. He says, that in one of the Carthaginian wars, the gigantic image of sorrow appeared in every place: “ *Omnibus endo locis ingens appetit imago tristitiae.*” Lucretius has drawn the great and terrible figure of superstition, “ *Quæ caput e cœli regionibus ostendebat.*” He also mentions, in a beautiful procession of the Seasons, calor aridus, hyems, and algus. He introduces medicine muttering with silent fear, in the midst of the deadly pestilence at Athens. It seems to have escaped the many critics who have written on Milton’s noble, but romantic allegory of sin and death, that he took the person of death from the Alcestis of his favorite tragedian Euripides, where ΘΑΝΑΤΟΣ is a principal agent in the drama. As knowledge and learning encrease, poetry begins to deal less in imagination; and these fantastic beings give way to real manners and living characters.”

In the *second* volume, the historian proceeds to give an account of the poetical character and works of John Gower, of Lydgate, Kay the first Laureat, and others; till, coming to the time of Thomas Rowlie, whose fame hath been lately revived, he makes the following digression, respecting the extraordinary circumstances of such revival.

“ A want

"A want of genius," says he, "will be no longer imputed to this period of our poetical history, if the poems lately discovered at Bristol, and said to have been written by Thomas Rowlie, a secular priest of that place, about the year one thousand four hundred and seventy, are genuine.

"It must be acknowledged, that there are some circumstances which incline us to suspect these pieces to be a modern forgery. On the other hand, as there is some degree of plausibility in the history of their discovery, as they possess considerable merit, and are held to be the real productions of Rowlie by many respectable critics; it is my duty to give them a place in this series of our poetry, if it was for no other reason, than that the world might be furnished with an opportunity of examining their authenticity. By exhibiting therefore the most specious evidences, which I have been able to collect, concerning the manner in which they were brought to light,\* and by producing such specimens, as in another respect cannot be deemed unacceptable; I will endeavour, not only to gratify the curiosity of the public on a subject that has long engaged the general attention, and has never yet been fairly or fully stated, but to supply the more inquisitive reader with every argument, both external and internal, for determining the merits of this interesting controversy. I shall take the liberty to add my own opinion, on a point at least doubtful: but with the greatest deference to decisions of much higher authority.

"About the year 1470, William Cannynge, an opulent merchant, and an alderman of Bristol, afterwards an ecclesiastic, and dean of Westbury college, erected the magnificent church of Saint Mary of Redcliffe, or Radcliff, near Bristol.† In a muniment room over the northern portico of the church, the founder placed an iron chest, secured by six different locks:‡ which seems to have been principally intended to receive instruments relating to his new structure, and perhaps to his other charities, § inventories of vestments and ornaments, \* accompts of church-wardens,

\* I acknowledge myself greatly indebted to the ingenious doctor Harrington of Bath, for facilitating my enquiries on this subject.

† He is said to have rebuilt Westbury college. Dugd. Warwicksh. p. 634. edit. 1732. And Atkyns, Gloucesterl. p. 332. On his monument in Radcliffe church, he is twice represented, both in an alderman's and a priest's habit. He was five times mayor of Bristol. See Godwin's Bibl. p. 446, [But see edit. fol. p. 467.]

‡ It is said there were four chests: but this is a circumstance of no consequence.

§ These will be mentioned below.

\* See an inventory of ornaments given to this church by the founder, Jul. 4. 1470, formerly kept in this chest, and printed by Mr. Walpole, Aeneid. Paint. i. p. 45.

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and other parochial evidences. He is said to have directed, that this venerable chest should be annually visited and opened by the mayor and other chief magistrates of Bristol, attended by the vicar and church wardens of the parish: and that a feast should be celebrated every year, on the day of visitation. But this order, that part at least which relates to the inspection of the chest, was soon neglected.

"In the year 1768, when the present new bridge at Bristol was finished and opened for passengers, an account of the ceremonies observed on occasion of opening the old bridge, appeared in one of the Bristol Journals; taken, as it was declared, from an ancient manuscript.\* Curiosity was naturally raised to know from whence it came. At length after much enquiry concerning the person who sent this singular memoir to the news-paper, it was discovered that he was a youth about seventeen years old, whose name was Chatterton; and whose father had been sexton of Radcliffe church for many years, and also master of a writing-school in that parish, of which the church-wardens were trustees. The father however was now dead: and the son was at first unwilling to acknowledge, from whom, or by what means, he had procured so valuable an original. But after many promises, and some threats, he confessed that he received a manuscript on parchment containing the narrative above-mentioned, together with many other manuscripts on parchment, from his father; who had found them in an iron chest, the same that I have mentioned, placed in a room situated over the northern entrance of the church.

"It appears that the father became possessed of these manuscripts in the year 1748. For in that year, he was permitted, by the church wardens of Radcliffe-church, to take from this chest several written pieces of parchment, supposed to be illegible and useless, for the purpose of converting them into covers for the writing-books of his scholars. It is impossible to ascertain, what, or how many, writings were destroyed, in consequence of this absurd and unwarrantable indulgence. Our school-master, however, whose accomplishments were much above his station, and who was not totally destitute of a taste for poetry, found, as it

\* The old bridge was built about the year 1248. History of Bristol, MS. Archiv. Bodl. C. iii. By Abel Wantner.

Archdeacon Furney, in the year 1755, left by will to the Bodleian library, large collections, by various hands, relating to the history and antiquities of the city, church, and county of Gloucester, which are now preserved there, Archiv. C. ut supr. At the end of N. iii. is the manuscript History just mentioned, supposed to have been compiled by Abel Wantner, of Minchin-Hampton in Gloucestershire, who published proposals and specimens for a history of that county, in 1683.

is said, in this immense heap of obsolete manuscripts, many poems written by Thomas Rowlie above mentioned, priest of Saint John's church in Bristol, and the confessor of alderman Canyng, which he carefully preserved. These at his death, of course fell into the hands of his son.

" Of the extraordinary talents of this young man more will be said hereafter. It will be sufficient to observe at present, that he saw the merit and value of these poems, which he diligently transcribed. In the year 1770, he went to London, carrying with him these transcripts, and many originals, in hopes of turning so inestimable a treasure to his great advantage. But from these flattering expectations, falling into a dissipated course of life, which ill suited with his narrow circumstances, and finding that a writer of the most distinguished taste and judgment, Mr. Walpole, had pronounced the poems to be suspicious, in a fit of despair, arising from distress and disappointment, he destroyed all his papers, and poisoned himself. Some of the poems however, both transcripts and originals, he had previously sold, either to Mr. Catcott, a merchant of Bristol, or to Mr. Barrett, an eminent surgeon of the same place, and an ingenious antiquary, with whom they now remain.\* But it appears, that among these there were but very few of parchment: most of the poems which they purchased were copies in his own hand. He was always averse to give any distinct or satisfactory account of what he possessed: but from time to time, as his necessities required he produced copies of his originals, which were bought by these gentlemen. The originals, one or two only excepted, he chose to retain in his own possession."

Our readers may remember that, in our cursory review of such of the above-mentioned poems as were printed, we expressed our doubts of their authenticity, tho' strenuously insisted on by certain dogmatical critics: we now find that our suspicion was well founded; Mr. Warton demonstrating, from a number of corroborating circumstances, that they were not really of ancient date, but more probably forgeries of young Chatterton.—We shall take leave of this work for the present, with an extract from what our historian advances on this head.

" I am of opinion, that none of these pieces are genuine. The execution of Sir Charles Baudwin is now allowed to be modern, even

\* Mr. Barrett, to whom I am greatly obliged for his unreserved and liberal information on this subject, is now engaged in writing the antiquities of Bristol.

by those who maintain all the other poems to be antient.\* The Ode to Ella, and the Epistle to Lydgate, with his Answer, were written on one piece of parchment ; and, as pretended, in Rowlie's own hand. This was shewn to an ingenious critic and intelligent antiquary of my acquaintance ; who assures me, that the writing was a gross and palpable forgery. It was not even skilfully counterfeited. The form of the Letters, although artfully contrived to wear an antiquated appearance, differed very essentially from every one of our early alphabets. Nor were the characters uniform and consistent : part of the same manuscript exhibiting some letters shaped according to the present round hand, while others were traced in imitation of the antient court and text hands. The parchment was old ; and that it might look still older, was stained on the outside with ochre, which was easily rubbed off with a linen cloth. Care had also been evidently taken to tincture the ink with a yellow cast. To communicate a stronger stamp of rude antiquity, the Ode was written like prose : no distinction, or termination, being made between the several verles. Lydgate's Answer, which makes a part of this manuscript, and is written by the same hand, I have already proved to be a manifest imposition. This parchment has since been unfortunately lost.† I have myself carefully examined the

\* It contains 98 stanzas, and was printed at London, in the year 1772. 4to. I am told, that in the above-mentioned chest, belonging to Radcliffe-church, an antient Record was discovered, containing the expences for Edward the Fourth to see the execution of Sir Charles Baldwin ; with a description of a canopy under which the king sat at this execution. This Record seems to have given rise to the poem. A bond which Sir Charles Baldwin gave to king Henry the sixth, I suppose about seizing the earl of Warwick, is said to have been mentioned in one of Rowlie's manuscripts, called the Yellow Roll, perhaps the same, found in Canyng's chest but now lost. See Stowe's Chron. by Howes, ed. fol. 1615. p. 456. col. 2. and Speed's, p. 669. col. 2. ed. 1611. Stowe says, that king Edward the fourth was at Bristol, on a progres through England, in the *harvest season* of the year 1462. And that he was *most royally received*. Ibid. p. 416. col. 2. Canyng was then mayor of Bristol. Sir Charles Baldwin is said to have been executed at Bristol, in the presence of Edward the fourth, in the year 1463. MS. Wanta. Bibl. Bodl. ut supr. The same king was at Bristol, and lodged in saint Augustine's abbey, in 1472, when he received a large gratuity from the citizens, for carrying on the war against France. Wantner, ibid.

† At the same time, another manuscript on parchment, written, as pretended, by Rowlie, was shewn to this gentleman : which, tallying in every respect with the Ode to Ella, plainly appeared to be forged, in the same manner, and by the same modern hand. It was in prose, and contained an account of Saxon coins, and the rise of coining in England, with a list of coins, poems, antient inscriptions, monuments, and other curiosities, in the cabinet of Canyng above mentioned. This parchment is also lost ; and, I believe no copy remains.

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original manuscript, as it is called, of the little piece entitled, *Accounte of W. Canyng's Feaſt*. It is likewife on parchment, and, I am forry to ſay, that the writing betrays all the ſuspicioſe signatures which were obſerved in that of the *Ode to Ella*. I have repeatedly and diligently compared it with three or four authentic manuscripts of the time of Edward the fourth, to all which I have found it totally unlike. Among other ſmaller vef- tiges of forgery, which cannot be ſo easily described and explained here, at the bottom are added in ink two coats of arms, containing emblements of Cannynge and of his friends or relations, with family names, apparently delineated by the ſame pen which wrote the verſes. Even the ſtyle and drawing of the armorial bearings diſcover the hand of a modern herald. This, I believe, is the only pretended original of the poetry of Rowlie, now remaining.

" As to internal arguments, an unnatural affectation of ancient ſpelling, and of obſolete words, not belonging to the period affiſed to the poems, ſtrikes us at firſt ſight. Of these old words combinations are frequently formed, which never yet exiſted in the unpoliſhed ſtate of the English language: and ſometimes the antiquated diſtinction is moſt inartificially miſapplied, by an improper contexture with the preſent modes of ſpeech. The attentive reader will also diſcern, that our poet ſometimes forgets his assumed character, and does not always act his part with conſistency: for the chorus, or interlude, of the damſel who drowns herſelf, which I have cited at length from the *Tragedy of Ella*, is much more intelligible, and free from uncouth expreſſions, than the general phraseology of theſe compositions. In the battle of Haſſings, ſaid to be tranſlated from the Saxon, Stonehenge is called a Druidical temple. The battle of Haſſings was fought in the year 1066. We will grant the Saxon original to have been written ſoon afterwards: about which time, no other no- tion prevailed concerning this miraculous monument, than the ſuſpoſition which had been delivered down by long and conſtant tradition, that it was erected in memory of Hengift's maſſacre. This was the eſtablished and uniform opinion of the Welsh and Armorican bards, who moſt probably received it from the Saxon minſtrels: and that this was the popular belief at the time of the battle of Haſſings, appears from the evidence of Geoffrey of Monmouth, who wrote his history not more than eighty years after that memorabie event. And in this doctrine Robert of Glouceſter and all the monkifh chroniclers agree. That the Druids conſtructed this ſtupendous pile for a place of worship, was a discovery reſerved for the ſagacity of a wifer age, and the laborious diſcussion of modern antiquaries. In the epiſtle to Lydgate, prefixed to the *Tragedy*, our poet condemns the ab- ſurdity

furdity and impropriety of the religious dramas, and recommends some great story of human manners, as most suitable for theatrical representation. But this idea is the result of that taste and discrimination, which could only belong to a more advanced period of society.

" But above all, the cast of thought, the complexion of the sentiments, and the structure of the composition, evidently prove these pieces not ancient. The Ode to Ella, for instance, has exactly the air of modern poetry; such, I mean, as is written at this day, only disguised with antique spelling and phraseology. That Rowlie was an accomplished literary character, a scholar, an historian, and an antiquarian, if contended for, I will not deny.† Nor is it impossible that he might write English poetry. But that he is the writer of the poems which I have here cited,

\* It would be tedious and trifling to descend to minute particulars. But I will mention one or two. In the Ode to Ella, the poet supposes, that the spectre of Ella sometimes appears in the *mynter*, that is Bristol cathedral. But when Rowlie is supposed to have lived, the present cathedral of Bristol was nothing more than an Augustine monastery, in which Henry the eighth established long afterwards a bishop, and a dean and chapter, in the year 1542. *Minster* is a word almost appropriated to Cathedrals: and I will venture to say, that the church of this monastery, before the present foundation took place, never was called *Bristol-minster*, or *The Minster*. The inattention to this circumstance, has produced another unfortunate anachronism in some of Rowlie's papers. Where, in his panegyric on Cannynge, he says, " The favourte of godde, the fryende of the chyrche, the compa- " nyonne of kynges, and the fadre of his natyve Cite, the grete and good Wyliamme Canyng." Bristol was never styled a City till the erection of its Bishoprick in 1542. See Willis's Notit. Parliament. p. 43. Lond. 1750. See also king Henry's Patent for creating the Bishoprick of Bristol, in Rymer, dat. Jun. 4. A. D. 1542. An. reg. 34. Where the king orders, " Ac quod tota Villa nostra Britollie " exiunc et deinceps imperpetum sit Civitas, ipsamque Civitatem " Britolliae appellari et nominari, volumus et determinimus, &c." Foed. tom. xv. p. 449. Bristol was proclaimed a City, an. 35 Henr. viii. MS. Wantner, ut supr. In which manuscript, to that period it is constantly called a *torou*.

The description of Cannynge's feast, is called an Accounte of Cannynge's Feast. I do not think, that so early as the year 1470, the word *Accounte* had lost its literal and original sense of a *computus*, or *computation*, and was used in a looser acceptation for *narrative* or *detail*. Nor had it even then lost its true spelling *accomp*, in which its proper and primary signification is preferred and implied.

† He is also said to have been an eminent mechanic and mathematician. I am informed, that one of Rowlie's manuscripts discovered in Cannynge's iron chest, was a plan for supporting the tower of the Temple church in Bristol, which had greatly declined from its perpendicular. In a late reparation of that church, some subterraneous works were found, minutely corresponding with this manuscript.

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and which have been so confidently ascribed to him, I am not yet convinced.

" On the whole, I am inclined to believe, that these poems were composed by the son of the school-master before mentioned; who inherited the inestimable treasures of Cannynge's chest, in Radcliffe church, as I have already related at large. This youth, who died at eighteen, was a prodigy of genius: and would have proved the first of English poets, had he reached a maturer age. From his childhood, he was fond of reading and writing verses: and some of his early compositions, which he wrote without any design to deceive, have been judged to be most astonishing productions by the first critic of the present age. From his situation and connections, he became a skilful practitioner in various kinds of hand-writing. Availing himself therefore of his poetical talent, and his facility in the graphic art, to a miscellany of obscure and neglected parchments, which were commodiously placed in his own possession, he was tempted to add others of a more interesting nature, and such as he was enabled to forge, under these circumstances, without the fear of detection. As to his knowledge of the old English literature, which is rarely the study of a young poet, a sufficient quantity of obsolete words and phrases were readily attainable from the glossary to Chaucer, and to Percy's Ballads. It is confessed, that this youth wrote the Execution of Sir Charles Bawdwin: and he who could forge that poem, might easily forge all the rest.

" In the mean time, we will allow, that some pieces of poetry written by Rowlie, might have been preserved in Cannynge's chest: and that these were enlarged and improved by young Chatterton. But if this was the case, they were so much altered, as to become entirely new compositions. The poem which bids the fairest to be one of these originals, is Cannynge's Feast. But the parchment manuscript of this little poem has already been proved to be a forgery. A circumstance which is perhaps alone sufficient to make us suspect that no originals ever existed.

" It will be asked for what end or purpose did he contrive such an imposture? I answer, from lucrative views; or perhaps from the pleasure of deceiving the world, a motive which, in many minds, operates more powerfully than the hopes of gain. He probably promised himself greater emoluments from this indirect mode of exercising his abilities: or, he might have sacrificed even the vanity of appearing in the character of an applauded original author, to the private enjoyment of the success of his invention and dexterity."

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[ To be continued in our next.]

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*A View of Society in Europe, in its Progress from Rudeness to Refinement: or, Inquiries concerning the History of Law, Government, and Manners. By Gilbert Stuart, LL. D. 4to. 15s. Murray.*

[Continued from page 201.]

In conformity to our promise in last Month's Review, we proceed to give an extract, of what our learned and ingenious author lays, of the Institutions of Chivalry, the Pre-eminence of Women, Politeness and the Point of Honour.

After particularizing the qualifications, ceremonial and privileges of Chivalry, respecting the person of the knight himself, our author proceeds as follows :

“ Splendid with knighthood, of which the honour was so great as to give dignity even to kings and to princes, the generous and the aspiring were received in every quarter with attention and civility. The gates of every palace, and of every castle, were thrown open to them ; and, in the society of the fair, the brave relieved the severities of war, and fed their passion for arms. Though it was the study of the knight to consult the defence and the glory of the state, and to add to the strength and the reputation of his chief, yet the praise of his mistress was the spring of his valour, and the source of his activity. It was for her that he fought and conquered. To her all his trophies were consecrated. Her eye lighted up in his bosom the fire of ambition. His enterprise, his courage, his splendour, his renown, proclaimed the power and the fame of her perfections.

“ The women failed not to feel their dominion. The dignity of rank and its proprieties, the pride of riches, the rivalry of beauty, unfolded their excellence and charms. Their natural modesty, the sanctity of marriage, the value of chastity, improved with time and with Christianity. The respectful intercourse they held with the knights, the adoration paid to them, the tournaments at which they presided, the virtues they inspired, the exploits achieved to their honour, concurred to promote their elevation and lustre. To their enamoured votaries they seemed to be divinities ; and toils, conflicts, and blood, purchased their favour and their smiles.

“ Placed out to general admiration, they studied to deserve it. Intent on the fame of their lovers, watchful of the glory of their nation, their affections were roused ; and they knew not that unquiet indolence, which, softening the mind, awakens the imagination and the senses. Concerned in great affairs, they were agitated

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ed with great passions. They *prospered* whatever was most noble in our nature, generosity, public virtue, humanity, prowess. They partook in the greatness they communicated. Their softness mingled with courage, their sensibility with pride. With the characteristics of their own sex, they blended those of the other.

"Events, important and affecting, actions of generosity, enterprise, and valour, exhibited in the course of public and private wars, were often employing their thoughts and conversation. And, in the seasons of festivity and peace, the greater and the lesser tournaments exercised their attention and anxiety. These images of war were announced with parade and ceremony. Judges were appointed to determine in them, and to maintain the laws of chivalry; and they were generally selected from among the aged knights, who came in crowds to live over again the scenes they had acted, and to encourage and direct the intrepidity and the skill of the aspiring youth. The combatants entering the lists slowly, and with a grave and majestic air, pronounced aloud the *names* of the ladies to whom they had vowed their hearts and their homage. This privilege they had obtained at the expence of many a gallant achievement; and they were presented by the fair ones with a riband, a bracelet, a veil, or some detached ornament of their dress, which they affixed to their helmets or their shields, and considered as the pledges of victory. Every signal advantage won in the conflicts, was proclaimed by the instruments of the minstrels, and the voices of the heralds. Animated by the presence of the ladies, by the sense of their former renown, and of that of their ancestors, the champions displayed the most brilliant feats of activity, address, and valour. And the ladies, entering into their agitations, felt the ardours of emulation, and the transports of glory. When the tournaments were finished, the prizes were distributed with a ceremonious impartiality. The officers who had been appointed to observe every circumstance which passed in the conduct of the combatants, made their reports to the judges. The suffrages of the spectators were collected. After serious deliberation, in which the most celebrated personages who were present were proud to assist, the names of the conquerors were pronounced. Ladies were then chosen, who were to present to them the symbols of victory; and, in these fortunate moments, they were permitted to imprint a kiss on the lips of these fair dispoers of renown. Amidst the contending praise of the judges and the knights, the music of war, and the shouts of the people, the victors were now conducted to the palace of the prince, or the noble who exhibited the tournament. There, at the feast, which concluded their triumph, they were exposed to the keen look, and the impassioned admiration of whatever was most accomplished in beau-

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ty and in arms. And, in the height of a glory, in which they might well have forgot that they were mortal, they employed themselves to console the knights they had vanquished, and ascribed their success to fortune, not to valour; displaying a demeanour complacent and gentle, disarming envy by modesty, and enhancing greatness by generous sympathy and magnanimous condescension.

" The operation of love and of glory, so powerful in the institutions of which I speak, was advanced and inspirited by religion; and principles, the most efficacious in our nature, built the faerie of the Gothic manners. Devotion had characterised the barbarian in his woods. The god of war was propitious to the brave, the consecrated standard led to victory, and an immortality and a paradise took away its terrors from death. Christianity, which looks with a sovereign contempt on every other mode of faith, which holds out to the believer the most flattering joys, and which, not contented with haunting guilt with remorse in the present scene, lifts it from its grave to torture it with eternal pains in another existence; Christianity, I say, was more calculated, than the superstitions of paganism, to impress the imagination and the heart. The rite of baptism taught the follower of Odin to transfer his worship to Christ. To defend Christianity with his sword and his life, became a sacred vow, to which every knight was ambitious to submit. He considered himself as a saint, as well as a hero; and, on the foundation of his piety, the successors of St. Peter were to precipitate the armies of Europe upon Asia, and to commence the crusades, those memorable monuments of superstition and heroism. The lady, not less than the knight, was to feel the influence of this religion. Society was to be disturbed with the sublime extravagance of fanatics, who were to court perfections out of the order of nature. Mortifications, austerities, and penances, were to be meritorious in proportion to their duration and cruelty. The powers and affections of the mind and the heart, were to sicken and to languish in frivolous and fatiguing ceremonials. The eye of beauty, was to fadden in monasteries and in solitude, or to light the unholy fires of a rampant priesthood. The deity was to be worshipped in abjectness and in terror, as if he contemned the works he had made, and took delight in human dejection and wretchedness.

" But, while ecclesiastics, designing and ambitious, were to abuse mankind by the means of this new faith, it was to be beneficial to manners by the purity of its moral. While it was to guard the sexes from frailty, it invigorated the sense of justice; and, in a period of disorder and confusion, taught the knight to be strenuous in vindicating the wrongs of the injured. The weak

weak and the oppressed, the orphan and the widow, had a particular claim to his protection. To disobey their call, was to infringe a law of chivalry, and to incur dishonour and infamy. He seemed, in some measure, to be entrusted with the power of the magistrate; and the fashion of the times made him forward to employ his arm, and to spill his blood in the cause of innocence and virtue.

" Thus war, gallantry, and devotion, conspired to form the character of the knight. And these manners, so lofty and so romantic, were for ages to give a splendour to Europe, by directing the fortunes of its nations, and by producing examples of magnanimity and valour, which are unequalled in the annals of mankind. But their effects in policy and war, however conspicuous, are of little consideration, when compared with the permanent tone they communicated to society. The spirit of humanity, which distinguishes modern times in the periods of war, as well as of peace; the gallantry which prevails in our conversations and private intercourse, on our theatres, and in our public assemblies and amusements; the point of honour which corrects the violence of the passions, by improving our delicacy, and the sense of propriety and decorum; and which, by teaching us to consider the importance of others, makes us value our own; these circumstances arose out of chivalry, and discriminate the modern from the ancient world.

" The knight, while he acquired, in the company of the ladies, the graces of external behaviour, improved his natural sensibility and tenderness. He smoothed over the roughness of war with politeness. To be rude to a lady, or to speak to her disadvantage, was a crime which could not be pardoned. He guarded her possessions from the rapacious, and maintained her reputation against slander. The uncourteous offender was driven from the society of the valiant; and the interposition of the fair was often necessary to protect him from death. But the courtesy of the knight, though due in a peculiar manner to the female sex, extended itself to all the busines and intercourse of civil life. He studied an habitual elegance of manners. Politeness became a knightly virtue; it even attended him to the field of battle, and checked his passions in the ardour of victory. The generosity and the delicate attentions he showed to the enemy he had vanquished, are a satire on the warriours of antiquity. His triumphs were disgraced by no indecent joy, no brutal ferocity. Courteous and generous in the general strain of his conduct, refined to extravagance in his gallantry to the ladies, and the declared protector of religion and innocence, he was himself to be free from every stain. His rank, his duties, and his cares, made him aim at the perfection of virtue. His honour was to be as inconfessible

testable as his valour. He professed the most scrupulous adherence to truth and to justice. And, the defects of civil government, and his personal independence, gave an uncommon value and propriety to his personal fidelity. The formalities of the single combat, which were so scrupulously just, as to remove even the suspicion of every thing unfair and dishonourable, fostered the punctilious nicety of his demeanour. To utter a falsehood, was an offence of which the infamy was never to be effaced. The culprit was degraded from knighthood; a punishment more terrible to the warrior than death. To give the lie to a knight was, of consequence, to insult him in a point the most tender; and, while he was careful to maintain his integrity, and ambitious to entitle himself to its honours, he was ardent and forward to defend himself against an improper accusation, and to punish the abuser of his name. His delicacies on this head demand respect and commendation; yet the rigid moralist has been pleased to make them the object of his ridicule. His ridicule, however, is as absurd as it is contemptuous. It applies not to the purer ages of chivalry, when honour was inseparable from virtue; and, perhaps, it is unjust in every application, but when it refers to individuals, who, being foul with meanness, lay claim to the consideration of probity and character, and insolently appeal to their swords to support their pretensions."

With these observations the author concludes his *first* book. In the first and second chapters of the *second* book, he proceeds to treat of the spirit and progression of Fiefs: in the *third* chapter, of the military power of a feudal kingdom: in the *fourth*, of the fall of Chivalry, as a military establishment; with the concomitant circumstances of its dissolution and decay. In chapter the *fifth*, he treats of the military arrangements, which prevailed on the declension of the fiefs and chivalry: with the introduction of standing armies: and in the *sixth* and last chapter of the refinement of modern manners: the dissolute conduct of the women amidst the decline and oppressions of Fiefs; and the general corruption, that in consequence invaded society.—But a more particular account of this part of the work, with our objections to certain exceptional passages, and the fulfilling of our promise respecting the execution of the whole, we must beg leave to defer to another opportunity.

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John

*John Buncle, Junior, Gentleman.* 12mo. 3s. Johnson.

It is sensibly observed by the ingenious Dr. Beattie, that “a book is of some value, if it yield harmless amusement; and still more valuable, if it communicate instruction; but if it answer both purposes, it is truly a matter of importance to mankind.” The lucubrations, if we may so call them, of the laconic Mr. John Buncle, Junior, lay claim, therefore, to the warmest recommendation we can give them, to our readers. Having already, however, introduced him, by the notice taken of his *first* volume, we shall only observe, of this his *second*, that he improves much on our acquaintance; we must not part with him, nevertheless, without exacting from him in our own justification, the usual tax we demand of merit; viz. a specimen of that entertainment, we take upon us to recommend.—Mr. Buncle’s observations are here continued in the form of letters; the subjects, or rather the titles of which are, *Stow Gardens—Learned Ladies—Love to Rakes—Seduction—The Cottagers—National Virtues—Affection—The Politicians—The Church Yard—The Progress of Criticism—A Rhapsody—An Invitation to Town, in Pastoral Verse—A Character—The Planetarium Politicum—A Medical Preface.* Some of these subjects are treated with levity, wit and humour; we make choice, however, of an extract from one of the graver kind; that on *national virtues*.

“ It were the greatest folly to expect that rigid virtue, which runs counter to the extravagant desires and ambitious pursuits of man, should be universally and uniformly practised. And yet what is to be done? The principle within us which approves of excellence, that moral appetite implanted in our nature craving after worth, will not suffer the human mind to rest totally vacant! It must catch at something, either to be in humour with itself, or to make some little provision for the possibility of an hereafter. It formerly had recourse to superstitious rights and ceremonies, to modes of faith, or zeal for particular tenets, but the progress of common sense has deprived it of these. Its only resource then is to establish a kind of *sentimental system* of its own; to make a judicious selection of such principles as are the most flattering to our pride; and to practise those virtues which are performed with greater pleasure, or are attended with superior applause. And this, in my opinion, has introduced the *sentimental era* in which we live. By this system of things it is that

that strict justice is made to give way to transient fits of generosity; and a *benevolent* turn of mind supplants rigid integrity. The sympathetic heart, not being able to behold misery without a starting tear of compassion, is allowed, by the general suffrage, to atone for a thousand careless actions, which infallibly bring misery with them. In *commercial* life, the rich oppresses the poor, and contribute to hospitals; a monopolizer renders thousands and tens of thousands destitute in the course of traffic; but cheerfully solicits or encourages subscriptions to alleviate their distress. In *civil* life we no longer harbour malice, indeed, nor seek clandestine methods of revenge; but a man of *sensibility*, (and this is a character we all affect,) must necessarily have the most delicate sense of honour, and be quick in his resentments. He turns judge, jury, and executioner, in an instant after an imaginary offence has been committed: but it depends upon the casual direction of a sword's point, or the flash of a pistol, whether he shall murder his antagonist for a trifle, or generously forget the injury, and embrace the offender, with all the cordiality of friendship! Nay, the very *highwayman*, though in the way of his 'vocation,' he endangers your life, and plunders you of your property, yet, the transfer being once made, he will nobly restore a favourite watch or ring, or generously return a part of his spoil, to enable you to defray the expences of your journey! And this partial act of liberality in a great degree, effaces from our minds, the impression of his guilt!

" This singular æra has been greatly forwarded, and is ripened into its present state of perfection, by that numerous class of authors which are termed *sentimental*.—It is observable, that writers and readers have a reciprocal influence upon each other. Men of distinguished genius often possess the power of leading the taste of an age, which, once introduced, will always direct the pens of inferior and subsequent writers: these again increase and diffuse yet more the taste which gave them origin; and the more it is diffused, the greater will be the demand for that particular species of writing.—But publications in the sentimental style happen to be peculiarly acceptable, as they neither require deep attention to investigate them, nor recollection to fix them in the mind. It is their proper office to address the fancy and play about the heart; so that, while we value ourselves for the superiority of our taste, and applaud our relish for what is deemed the *sublime*st species of composition, we are happily exempt from the toil of study.—

" These various causes united, Maria, have absolutely raised a kind of sentimental ferment in the nation. Hence it is that all our modern productions, whether sermons, essays, novels, romances, or comedies, are become so wonderfully sentimental!

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Nay, our very news-papers, and the advertisements in them, abound with refined ideas, and affect to breathe a delicate sensibility.

" But it is necessary further to remark, that, although our present system of virtue is so very imperfect, yet it also has its nominal professors and arrant hypocrites. The fact is, that our most common language is influenced by this prevailing turn. Those expressions, which were at first dictated by a feeling heart and refinement of thought, are now thrown away upon the most trivial occasion, or substituted in the place of genuine sentiment and real feeling. As particular *phrases* were formerly mistaken for the language of Sion, and he that adopted them thought himself entitled to the character and privileges of a citizen of the place, thus do many persuade themselves, that they have much compassion and benevolence in their dispositions, because they express themselves in the *language* of benevolence. And I greatly suspect, that numbers who would be the freest to laugh at the *religious hypocrite*, are equally deserving of their ridicule for their *affection* of sentiment.

" If the above sketch, imperfect as it is, be in any respect just, it will enable you, Maria, to solve your own question.—Indeed the obvious disposition of the times betrays us into a singular inconsistency of character and conduct. It makes us compassionate and yet cruel, thoughtless, and yet designing! We pretend not to have the least power over temptations, nay, we professedly give the reigns to the most illicit pleasures, or pursuits of interests, by which we inevitably spread infamy and distress: but when we behold the objects of wretchedness, we are quick to relieve them! We laugh at the man who is very scrupulous about the ways and means of advancing his fortune, upon a *large scale*, and yet we detest *little* meannesses and ungenerous actions! We would sell our country to the best bidder in the course of trade; and yet we want neither spirit nor courage to defend her rights, when we think them invaded! We are much more disposed to act nobly and succour distress, as it arises, rather than think prudently of the methods to prevent it! Our public acts of generosity are the boast of this nation, and the astonishment of others; and yet instead of annihilating misery, they become, perhaps, the grand sources of indolence, extravagance and debauchery, among the class of people they are intended to aid and befriend! The tenderness and commiseration we exercise towards the guilty, occasion rapines and murders, that are an utter disgrace to a community which professes to have either police or civilization!—In a word, we are totally defective in that uniformity and consistency of character, which is the true glory, and will alone constitute the permanent happiness of a people! Our morals perfectly

feetly resemble the female dress and fashions of the times, where external show takes place of intrinsic value; and the *gaiety* of apparel is often made to atone for its poverty. Instead of being built upon a rock, I fear our virtues are too much like the elegant decorations of an edifice devoted to pleasure, that can hardly resist a shower of rain, and would tremble at the distant report of a thunder storm!

“ To conclude this long sermon with a suitable application; Let us, Maria, venerate that genuine sentiment which is the *perfection* of human nature, the *finishing* of a virtuous character; which may be called the *logic* of a heart, highly cultivated, *discerning* and *feeling* beauties in conduct or opinions, before rational deduction is able to develope their truth and propriety:—Let us bewail the imperfections of human nature, which continually impel us to some pernicious extreme:—and let us detest the counterfeit of sensibility, the *affection* of sentiment in those who have no feeling at all!

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*A Philosophical Survey of the South of Ireland, in a Series of Letters to John Watkinson, M. D. 8vo. 6s. Cadell.*

[Continued from Page 194.]

In consequence of the promise, we made to our readers, to give them a farther quotation or two, from these entertaining letters, we again proceed to the task of selection; rendered the more perplexing by the general and uniform degree of merit that pervades the whole—If, in this predicament, we should omit passages that others may think still more curious and striking, we hope to stand excused, as it is impossible for us to transcribe all those which even particularly deserved to be distinguished.

From Tipperary, where our philosophical Surveyor's last quoted letter was written, we shall silently follow him to Corke; from his observations at which city, we shall make our next extract. Of Corke itself, he observes that,

“ In the reign of Edward IV. there were eleven churches in Cork; now there are but seven. Yet it has ever since that time been esteemed a thriving city, and in the memory of man it is said to have been doubled. But we have already seen that the state of population cannot be ascertained from the number of churches; if our ancestors had not more religion than we have, they were certainly more addicted to building religious houses.

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“ To see the reason, why the number of churches has decreased with increasing population, we should recollect, that in the time of Edward IV. they had but one religion, that now they have many; and that the catholics outnumber all other denominations, seven to one at least.

“ As the Romanists adhere religiously to all their old institutions, in the number and division of parishes, and as they have now but seven mass-houses in so large and populous a city, we may fairly suppose that there were no more parishes in Edward’s time; though there might have been eleven churches, reckoning in that number the chapels belonging to the four monasteries, which were then in Cork, viz. St. Dominick’s, St. Francis’s, the Red Abbey, and the Cill Abbey.

“ It must too be observed, that though the monasteries are destroyed, the Monks remain to this day, and have regular service in their distinct houses, as in the parish mass houses. In all of which they have a succession of services, on Sundays and holidays, from early in the morning, till late at night, for the accommodation of their numerous votaries.

“ Beside these eleven mass-houses, there are four dissenting meeting houses, belonging to Presbyterians, Anabaptists, Quakers, and French Protestants. The prevalence of the popish interest in Cork, may be argued from the following trivial circumstance: bidding a fellow whom I had picked up for my *ciceroni*, to conduct me from the cathedral to the bishop’s house, he asked me *which bishop?* The same conclusion I drew at Kilkenny, from another trifling circumstance; I there heard the titular bishop greeted in the style of his dignity.

“ On Sunday morning early, I stepped into one of their mass-houses, and a spacious one it was. The priest had just finished the celebration of mass. On the altar stood six candles. A servitor came in, after the priest had withdrawn, and, kneeling before the altar, he entered the rails, like those of our chancels; and, after kneeling again, he snuffed out two of the candles; then he kneeled again, and snuffed out two more; he kneeled a fourth time, and extinguished the fifth; the sixth he left burning.

“ There were several elegant carriages standing before the door when I entered, and a prodigious crowd of people in the street; as motley an assembly of human creatures as I had ever seen. There was a multitude of beggars imploring alms in the Irish language, some in a high, and some in a low key. Some of them measured out tones as if singing; but in accents the most unmusical that ever wounded the human ear. They were worse than all the tunes in Hogarth’s *Enraged Musician*.—If this be a bull, consider that I am in Ireland.

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“ Had this Rabelais of the pencil introduced an Irish beggar, he would have set Pasquali mad. In the most perfect of human compositions, there is, you know, something still wanting to render it complete. Pity that the influence of a Cork mendicant should be wanting, to fill up the measure of discord, and thereby render one human production perfect.

“ Not content with what I saw at mass, I afterwards went to church, the steeple of which exactly answered Shakspur’s description in *sloping to its foundation*: which argues the fenny bottom, whereon it stands. I was, however, delighted with the contrast I found here. The service was, throughout, performed with the utmost decency and propriety; they had a good organ, and the singing was remarkably good. The embellishments of the church were neither rich, nor studied; but they were neat and plain; and the audience had, truly, as much the air of opulence and elegance, as most of the congregations in the city of London.

“ After service they generally betake themselves to a public walk, called the Mall; which is no more than a very ill-paved quay upon one of their canals, with a row of trees on one side and houses on the other. It is a pleasure, however, to see that they are filling up this canal, and several others, where the water, having no current, must have become noxious to the air in hot weather. On a bridge, thrown over this canal, is an equestrian statue of his late Majesty, executed in bronze by an artist of Dublin. This with a pedestrian of Lord Chatham, of white marble, and one in plaster of Paris, of king William III. in the Mayoralty house, are the only statues in this large city.\*

“ If this street were well paved, and the Mall flagged, it would be as ornamental to the town, as agreeable to the ladies. There is another public walk, called the Redhouse walk, west of the city, cut through very low grounds, for a mile in length, planted on each side, where the lower fort walk; and on leaving the Mall, I found it crowded with people, in general, very decently dressed. Farewell.”

\* A Gentleman, whom I heard of in almost every part of Ireland I visited, has this remarkable assertion, relative to the statue of Lord Chatham, marked in Italics, in his *Tour in Ireland*, published since this letter was written, *a house painter was, at the time I was there, actually at work painting it in oil colours.* What led the sagacious and learned Writer into an error was this, a house painter did paint in oil colours, the *plaster* statue of King William; which he † mistook for the *marble* statue of Lord Chatham. Both of them have high noses and large wigs.

† Does our author here mean the *house painter* or Mr. Twiss?

*Rev.*

In

In his next letter, our philosophising traveller gives some account of the persons of the Irish inhabitants, introducing an anecdote concerning the celebrated bishop Berkeley; which, unless he had produced some authority for it, might, out of respect to so great and good a character, as well have been omitted.

" You may guess that Cork is a considerable city, from its having, as they tell me, a stand of fifty sedan chairs. They have a neat theatre, built by Barry, wherein the Dublin company exhibits during summer. The only public amusement at present is, a weekly drum, where the company play cards, or chat, or dance, as they choose.

" I was at one of these on Thursday last, and though there was no dancing, I found it very entertaining, as I was not constrained to play at cards. The ladies being perfectly well-bred, and therefore accessible to strangers, we had a very unrestrained interchange of sentiments. It was not, I conclude, without good reason, that Mr. Derrick says, in one of his letters, that " he had seen a greater number of pretty women in Cork, than " ever he had seen *together* in any other town."

" But whoever considers this matter dispassionately, will not find any strong temptation for a preference, in favour of any one place of the same kingdom, or of the one kingdom above the other. All natural endowments seem dispensed to each in very equal proportions.

" It must, at the same time, be evident to the most superficial observer, that beauty is more diffused in England, among the lower ranks of life; which may, however, be attributed to the mere modes of living. There the meanest cottager is better fed, better lodged, and better dressed, than the most opulent farmers here, who, unaccustomed to what our peasants reckon the comforts of life, know no luxury, but in deep potations of *aqua-vite*.

" From this circumstance, we may account for a fact reported to me, by the officers of the army here. They say, that the young fellows of Ireland, who offer to enlist, are more generally below the given height, than in England. There can be no appeal from their testimony, for they were Irish, and the standard is an infallible test.

" I can see no reason why the causes which promote, or prevent the growth of other animals, should not have similar effects upon the human species. In England, where there is no stint of provisions, the growth is not checked, but on the contrary, it is extended to the utmost bound of nature's original intention; whereas in Ireland, where food is neither in the same quantity,

nor of the same quality, the body cannot expand itself, but is dwarfed, and stunted in its dimensions.

" The gentlemen of Ireland are full as tall as those of England; the difference then, between them and the commonality, can only proceed from the difference of food. The following case may, perhaps, tend to illustrate this matter, which, however, I only give upon uncertain authority. In the Anatomy-house of Trinity College, Dublin, is a human skeleton, of between seven and eight feet high. They told me, it belonged to one Magrath, an orphan, in this country, somewhere near Cloyne. The child fell into the hands of the famous Berkeley, then bishop of that see. This subtile doctor, who denied the existence of matter, was as inquisitive in his physical researches, as he was whimsical in his metaphysical speculations. When I tell you, that he had well nigh put an end to his own existence, by experimenting what are the sensations of a person dying on the gallows, you will be more ready to forgive him for his treatment to the poor foundling, whose story I am now to finish.

" The bishop had a strange fancy to know whether it was not in the power of art to increase the human stature. And this unhappy orphan appeared to him a fit subject for trial. He made his essay according to his preconceived theory, whatever it might be, and the consequence was, that he became seven feet high in his sixteenth year. He was carried through various parts of Europe for the last years of his life, and exhibited as the prodigious *Irish giant*. But so disproportioned were his organs, that he contracted an universal imbecility both of body and mind, and died of old age at twenty. His under-jaw was monstrous, yet the skull did not exceed the common size. But they show a skull there, which, if the other members symmetrized, does certainly bespeak a stature more than Patagonian. It was the skull of one O'Dowd, a gentleman of Connaught, whose family, now extinct, were all above the common size.

" In the same place, I saw the skeleton of one Clark, a native of this city, whom they call the *ossified man*. Early in life his joints stiffened, his locomotive powers were lost, and his very jaws grew together. They were obliged, for his sustenance, to pour liquids into his mouth, by a hole perforated through his teeth. He lived in this state for several years, leaning against a wall, till at length the very organs of life were converted into bone. Account for this, Doctor, if you can."

The miserable poverty of some parts of Ireland, is pathetically described, by our traveller, in his account of the ruins of Buttevant and Kilmallock; the latter of which he calls the *Irish Balbeck*, and styles it the *ne plus ultra* of human misery. His reflections, on the present oppressed state of

of the Irish Papists, does credit to his humanity, as well as judgment. The following is his account of the Irish levelers; of whom we have of late years heard so much in this country, without fully comprehending the nature and motives of their insurrection.

" As the several risings of Oak Boys, Steel Boys, and White Boys, have made some noise on our side of the water, it may not be amiss to give you a distinct view of them; for they are, in general, so little understood, that they are frequently confounded together.

" The high ways in Ireland were formerly made and repaired by the labour of the housekeepers. He who had a horse, was obliged to work six days in the year, himself and horse: he who had none, was to give six days labour. It had been long complained, that the poor alone were compelled to work; that the rich had been exempted; that instead of mending the public roads, the sweat of their brows had been wasted on private roads, useful only to the overseers. At length, in the year 1764, in the most populous, manufacturing, and consequently civilized part of the province of Ulster, the inhabitants of one parish refused to make more, of what they called *job* roads. They rose almost to a man, and from the oaken branches which they wore in their hats, were denominated *Oak Boys*. The discontent being as general as the grievance, the contagion seized the neighbouring parishes. From parishes it flew to baronies, and from baronies to counties, till at length the greater part of the province was engaged.

" The many-headed monster being now roused, did not know where to stop, but began a general redress of grievances, whether real or imaginary. Their first object was the overseers of roads; the second the clergy, whom they resolved to curtail of their personal and mixed tithes; the third was the landlords, the price of whose lands, particularly of turf bogs, they set about regulating. They had several inferior objects, all which only discovered the frenzy of insurrection.

" In the mean time, the army was collected from the other provinces; for till then, the province of Ulster was deemed so peaceful, that scarcely any troops were quartered in it. The rabble fled as soon as fired upon; and thus was this tumult quelled for the time, in five or six weeks after its commencement, with the loss of only two or three lives. In the next session, parliament took the matter into consideration, and very wisely repealed the old *Road Act*, and provided for the future repair of the roads, by levying an equal tax off the lands of both poor and rich. The cause of discontent being thus happily removed, peace and quiet have returned to their old channels.

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" The rising of the *Steel Boys* was not so general, but it was more violent, as proceeding from a more particularly interesting cause. The source of it was this. An absentee nobleman, who enjoys one of the largest estates in this kingdom, instead of letting it, when out of lease,—which it happened to be altogether about five or six years ago,—for the highest rent, which is the usual way in Ireland, adopted a new mode, of taking *large* fines and *small* rents. It is asserted, that those fines amounted to such a sum, that the want of the usual circulating cash, carried away to England, severely affected the linen markets of that country. But, be this as it may, the occupier of the ground, though willing to give the highest rent, was unable to pay the fines, and therefore dispossessed by the wealthy *undertakers*; who, not contented with moderate interest for his money, racked the rents to a pitch above the reach of the old tenant.

" Upon this, the people rose against the *forestallers*, destroying their houses, and maiming their cattle, which now occupied their *quondam* farms. When thus driven to acts of desperation, they knew not how to confine themselves to their original object, but became, like the *Hearts of Oak*, general reformers. The army however easily dispersed them, and two or three, who were made prisoners, having suffered by the hands of the executioner, the country was soon restored to its pristine tranquillity.

" Both these insurrections being in the North, the most opulent, populous, and civilized part of the kingdom, we may observe they have no similitude to that of the *White Boys*, in the South, either in their causes or effects, except in the general idea of oppression. The cause which generated the one being removed, and the cause of the other being only temporary, the duration of neither was long. The rise and fall of each was like that of a mountain river, which, swelled by a broken cloud, at once overwhelms all around, and then shrinks down as suddenly into its accustomed bed.

" Whereas in the South, where the cause is permanent, without any appearance of redress, the effect remains. The poor, deprived of their right of commonage, driven from the good grounds, obliged to pay five or six guineas for an acre to set their potatoes in, and having no resources from manufactures, as in the North, they become constant enemies to the state; *the state not being their friend, nor the state's law*.

" It is in vain to urge, that fanaticism and superstition were the original sources of these evils. If the majority, engaged in the North, were Presbyterians, and in the South Papists, it is, because the body of the poor are of those persuasions in those places. And, it should be attended to, that the oppression of the poor in the South, proceeds very much from the Papists themselves, as

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the graziers who engross the farms, are mostly Romanists; which incontestibly proves the necessity of an *Agrarian* law. Till some step is taken in favour of tillage and the poor, *White-beyism* will probably remain, in defiance of all the severities which the legislative power can devise, or the executive inflict."

But we must here, though reluctantly, forbear quotation, taking leave of this sensible and amusing survey, with the last paragraph of the thirty-second letter; in which the author relates an anecdote of an English gentleman, which cannot be made too public, as affording an example worthy of imitation.

" When upon this topick, it would be injustice to pass over in silence, the conduct of that excellent person, Sir George Savile; which I have so often heard extolled in this city; the only part of the kingdom I have seen, indeed, where the rights of human nature seem in the least attended to. That exemplary landlord has, it seems, an estate in one of the northern counties of this Kingdom. A few years ago, when the leases were expired, he paid a visit to it, that he might learn all its local circumstances. He found the majority of the occupiers groaning under the most piteous oppression. The tenantry, who held large tracts immediately from him, had under them a numerous set of cottagers, who paid exorbitant rents. Sir George resolved at once to emancipate them. He announced, that every cottager might become his tenant,—and desired them to make each man his proposal for what he then possessed. This was not received, as he expected, with joy and gladness, but with gloom and dejection of spirit. Unaccustomed to acts of mercy, they doubted whether such a principle existed in the human heart. The character of Sir George was unknown to them. It was infused into their minds, that, like other landlords, he only wanted to raise his estate, and they like the *Helots*, were afraid of the lash of their accustomed masters. It was sometime before they could be prevailed upon to make any proposals. At length, they proposed to pay him what they then payed the *undertakers*; they thought it would be in vain to offer less. The issue of the whole was, that Sir George gave these poor vassals leases at a much less rent than they proposed, yet doubled at the same time, the income of his estate. This you will say was a sufficient sacrifice; but you will agree with me, that the favour of it must ascend to Heaven, when you hear, that he might have had, without any trouble, from a single undertaker,—and with as good security as the bank of England,—even more than he would accept from his tenants. Farewell." *W.*

*An Essay on the Immateriality and Immortality of the Soul, and its instinctive Sense of good and evil; in opposition to the opinions advanced in the Essays introductory to Dr. Priestley's abridgment of Dr. Hartley's Observations on Man. To which are added, strictures on Dr. Hartley's Theory; thoughts on the Origin of Evil; and proof of the contradictory opinions of Dr. Priestley and his author. With an Appendix, in answer to Dr. Priestley's Disquisitions on Matter and Spirit. By the author of the Letters in Proof of a particular, as well as a general Providence, which were addressed to Dr. Hawkesworth (on his publication of the Voyages round the World) under the signature of a Christian.* 8vo. 5s. Dodsley.

The excellent hint, suggested by the late humorous Henry Fielding, cannot be too often given to the writers of the present day; viz., that a man stands a greater chance, for writing the better on any subject, if he knows something about it, than if he knows nothing at all of the matter. And yet the literary *geniuses*, of modern times, seem to think nothing more necessary to qualify themselves to write on any subject whatever, than a little dexterity in the manual exercise of the pen, a rhetorical knack at rounding a period and a logical address at casuistical quibbling. Want of science is, indeed, the general characteristic of the present literary world. Not that the general stock of human knowledge has not, even of late years, been considerably increased; but it is so widely disseminated, and so diffusely distributed, that smaller portions of it now fall to the lot of individuals, than when it was less generally cherished and cultivated.\* Hence it is that the press teems with the productions of superficial smatterers in the arts and sciences; and that it has lately been delivered of the misbegotten essay before us. Its anonymous parent, indeed, apologises for it with the usual plea, the public good. He was alarmed for the cause of *religion* and *virtue*, which appeared to be in imminent danger from the pen of a man of Dr. Priestley's

\* It is in this respect with science as it is sometimes with the current coin of a kingdom; by a mere general circulation, there may be less in the hands of any individual, though there be more in the nation at large: or, as it has been observed of the erudition as well as aliment of a neighbouring country, "Every man may have a mouthful and therefore no man a belly-full."

profession

profession \* and character. But this pretence, alas! like that of modern patriotism, is worn almost thread-bare. As the loudest declaimers in favour of *liberty* and *property* are often those, who have not the truest sense of, or justest attachment to, either; so the most zealous partizans, in appearance, for *religion* and *virtue*, are often those who are little sensible of, or attached to, either *virtue* or *religion*. The words, indeed, often act, as a charm, on well-disposed minds, though uttered by the declaimer with as little meaning as the words *Wilkes and forty-five* were lately echoed through our streets by the licentious friends to political freedom. Not that we presumptuously take upon us, to judge the moral motives or religious principles of any man, farther than he himself betrays them. We conceive, however, that the indiscretion of this writer, hath so far betrayed him, as fully to prove him but little qualified to judge of either the moral consequences or philosophical truth of speculative opinions.† That he is particularly deficient in the present case, appears from his repeated mis-conception and misrepresentation of the arguments, he undertakes to refute. By the stumble, he makes at the very threshold, indeed, the expectations, we had formed of him as a metaphysical writer, received a violent check. "Metaphysical studies," says he, "I think neither instructive nor entertaining."—Now, we will venture to say there never was a great proficient in any art or science in the world, who did not think such art or science either instructive or entertaining. The suspicion, arising from this declaration, of our essayist's incapacity to investigate the professed subject of his work, received accordingly immediate confirmation by his mistaking the first and principal point, which professedly induced him to take up the pen against Dr. Priestley.

"In consequence," says he, "of those Essays ‡ having been published, every news-paper of London circulated the dangerous information, that Dr. Priestley is "rather inclined to think that "man does not consist of two principles so essentially different

\* That, according to our Essayist, of a *dissenting clergyman*; a phraseology by which, like the waiting woman in the play, he might stile an inspired female friend, a *quaker clergy woman*!

† It is very justly observed by Mr. Hume that, the speculative opinions of mankind have much less influence over their manners and moral practices than is generally believed.—

‡ Dr. Priestley's introductory Essays to Hartley's Theory of the human mind.

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" from one another as *matter* and *spirit*—the one occupying " space, the other not occupying any space, nor bearing any relation to it: so that" in Dr. Priestley's declared opinion, " his mind is no more in his body than it is in the moon"—and that he is " rather inclined to think that the whole man is of some uniform composition, and that the property of perception, as well as the other powers that are termed mental, is the result of such an organical structure as that of the brain"—and " consequently that the whole man becomes extinct at death."

The reader will observe that, in the middle of the above quotation, our essayist has interrupted, and indeed perverted, the sense of the passage, by introducing the words *in Dr. Priestley's declared opinion*.—For it is by no means Dr. Priestley's declared opinion that " his mind is no more in his body than it is in the moon."—On the contrary, he declares himself plainly to be of a *different opinion*; and that the notions, he mentions, of the philosophers respecting *matter* and *spirit*, are not just; for that the whole man is of one uniform composition.—The declaration of his own opinion, as to this point, is still more explicit, in the introduction to his *disquisitions on matter and spirit*.

" Lest any person " says he" should hastily misapprehend the nature, or importance, of the questions discussed in this treatise, or the manner in which I have decided for myself with respect to them, I shall here state the several subjects of inquiry as concisely, and with as much distinctness, as I can, and also inform the reader what my opinions concerning them really are.

" It has generally been supposed that there are *two distinct kinds of substance* in human nature, and they have been distinguished by the terms *matter* and *spirit*, or *mind*. The former of these has been said to be possessed of the property of *extension*, viz. of length, breadth, and thickness, and also of *solidity* or *impenetrability*, and consequently of a *vis inertiae*; but it is said to be naturally destitute of all other powers whatever. The latter has of late been defined to be a substance entirely destitute of *all extension*, or *relation to space*, so as to have no property in common with matter: and therefore to be properly *immaterial*, but to be possessed of the powers of *perception*, *intelligence*, and *self-motion*."

" Now it is maintained in this treatise," continues he, " that neither *matter* nor *spirit* correspond to the definitions above-mentioned."—" It is likewise," says he, " maintained in this treatise, that the notion of two substances that have no *common property*, and yet are capable of *intimate connection* and *mutual action*, is both *absurd* and *modern*; a substance without *extension* or *relation to a place* being unknown both in the scriptures

scriptures and to all antiquity ; the human mind, having till lately been thought to have a proper presence in the body and a proper motion together with it." — With what face can this Essayist reiteratedly charge Dr. Priestley with holding an opinion, so diametrically opposite to what he thus repeatedly maintains and avows ? — It is plain he did not give himself time to comprehend the drift and meaning of the Doctor's argument. Equally precipitate and unjust is he, in charging Dr. Priestley's real opinion concerning the soul, as others too have rashly done, with a tendency to promote vice and irreligion. His (Dr. P's) conclusion that " we have no hope of surviving the grave, but what is derived from the scheme of revelation" can have no such tendency, while he declares his full conviction, of a resurrection to life and a future state of rewards and punishments, in consequence of such revelation. This writer does, indeed, *pretend* to prove that if the *present* whole man becomes extinct at death, " all our hopes of futurity are vain, since the very revelation which promises it, must in that event, be spurious ; and the attributes, which we ascribe to God, cannot be his due." But his pretended proof is invalid throughout. Did it carry with it, indeed, even the shadow of argument, it would be to rest the truth of the doctrines of a *supernatural revelation* on that of propositions in *natural philosophy*. But to give our readers a specimen of this writer's *candid* mode of arguing.—Taking for granted that Dr. Priestley's doctrine tends to weaken our belief in a future state of rewards and punishments he proceeds to declaim as follows.

" If we are once convinced that we may escape with impunity whilst in this life, and that annihilation awaits us, on death, — if the consideration of future rewards and punishments, is no longer to stimulate and deter, — what is there to prevent our giving a loose to all our appetites and passions ? What is there to prevent murder, fraud, theft, perjury — and every villainy that wickedness can devise ? — The libertine, desirous of seducing the wife, or the daughter of his friend, — relying on the truth of Dr. Priestley's doctrine, is set at liberty from any fears of future punishment — and laughs at those secret feelings, which endeavoured to restrain him from the commission of such a crime. If the fair should have any scruples — may he not strive to remove them, by informing her, that " Dr. Priestley is a " clergyman, and a philosopher, — a man who has studied nature, " and is esteemed for his piety, learning, and knowledge — " and that even Dr. Priestley has publicly declared that we " can have no souls, and that we must consequently be extinct

“at death?” If the lady, unhappily, should have any dependence on Dr. Priestley’s judgment, must we not confess that her danger would be imminent?—What an assistance to all the libertines of Europe!

“And what can Dr. Priestley answer, if we should ask, was it worth his while, as a philosopher, (but much less as clergyman, who, it is to be supposed, professes, and entertains, a zeal for religion) to take so much pains in the composition, and publication of a work, written in support of a proposition, from which a conclusion must be drawn, which is as dangerous, as it is uncomfortable?—One would naturally have imagined that when a man of Dr. Priestley’s sacred profession—undertook such a work, he must have had an end in view, worthy of so much study and labour!—I should hope, and make no doubt but it is his *wish* to encrease and strengthen our belief in a future state\*—then why advance doctrines, which, if admitted, weaken such a belief, by depriving us of *strong collateral proofs of another life?*—Surely the daily scenes which we witness—the melancholy prevalence of vice and immorality, (which threatens the destruction of the state, by removing the foundation of public, as well a *private virtue*) might have convinced him of the danger of destroying any of the evidences for another life, since none of them can be destroyed, without endangering our present safety, as well as future happiness.†

“Dr. Priestley may repeat to me, (what he has said in the conclusion of his abridgement of Dr. Hartley’s work) that “all who are enemies of free inquiry, are enemies of truth”—and so far from denying it, I join in the assertion—but he must give me leave to remark that there is a very great difference between a free private inquiry, and a *free public declaration*. The Almighty has been pleased to endue us with reasonable faculties—we shall therefore be justly answerable if we fail to exert them in the pursuit of truth—since otherwise we cannot avoid idolatry, or be enabled to pay that rational homage, adoration, and service to the Deity, which result from the conviction of his attributes. Having by the detection of error, succeeded in our search, it is our duty to expose falsehoods, which, if not detected, exposed, and confuted, lead our worship astray from its only proper object—or represent our Creator in a light, which puts it out of our power to view him as a *father, full of goodness and mercy*.

\* How doth this sentence agree with the purport of the whole passage?  
Rev.

† This is not true. One strong argument is worth fifty weak ones: nay, the latter often do a cause more hurt than good. It is the multiplicity of weak proofs, by which some truths are bolstered up, that calls their veracity in question.  
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We should inform mankind, to the utmost of our ability—and there is, in short, no opinion which I would wish to preclude from the public eye, but such as tends to weaken, if not overturn, the foundation of virtue—and here we at once find the true criterion, by which the propriety, or impropriety of public declarations of opinion, should be determined. The censurable opinions, publicly declared by Dr. Priestley in his Essays, were fit only to have been communicated in the closet, or in private correspondence between friends—but to publish them to the world, is to infect the multitude with a pestilence. Ready, and willing as I am, to believe that Dr. Priestley had *no intention* to injure religion—and that he had not attended to the bad consequences inseparable from his doctrines—yet, since he has published such doctrines, his intention is of *no consequence*—and unless he retracts them as publicly as they were advanced, they will do more mischief *wherever they have weight*, than he could ever do good, though he were to write with the pen of an angel, and preach by inspiration for these fifty years."

Our essayist surely talks very dictatorially and peremptorily here, in presuming to judge of the efficacy of fifty years preaching under the influence of divine inspiration, and of writing for the same space of time, with the pen of an angel. But disregarding such hyperbolical bombast, if he really thinks, as he says, that "Dr. Priestley did not "intend to injure religion, but *wished* to encrease and "strengthen our belief in a future state," the matter in question is, whether the Dr. or this writer is the best judge of the consequences of propagating the doctrine objected to?—At worst, Dr. Priestley is to be charged only with an error in judgment; and our essayist's judgment hath, by no means, convicted him of such error. He *asserts*, indeed, *boldly* and prudentially takes the popular side of the question, as well as the side of the popular writers \* on

\* Thus our author quotes that celebrated philosopher of the stews, the bawdy author of *Tristram Shandy*, to support, truly, an argument in metaphysics. "I am positive I have a soul; nor can all the books with "which materialists have pestered the world ever convince me to the "contrary." Sterne's *Sentimental Journey*, Vol. II. page 173. If it were worth while for either a materialist or spiritualist to answer so pestiferous a sensualist, he might ask what is meant in the above sentence, by the word *I*. Did the reverend disclaimer, considering himself as composed of two essentially distinct and different substances, soul and body, mean to say that his *body* was positive that it was animated by a soul? Or did he mean to say that his *soul* was positive that it had a soul? The latter carries egregious absurdity in the face of it, and it is allowed that mere matter is insensible and can know nothing. Did these, nevertheless, lay their knowing and unknowing heads

the question. His call for instance, upon Dr. Beattie to take his part, in the present attack on Dr. Priestley is curious.

" I was concerned to find, too, by the conclusion of Dr. Priestley's work, that he has attacked a book, ‡ which very properly ridicules, and exposes the absurdities, and nonsense, which have been published by sceptics, who imagined themselves philosophers, because they argued like bedlamites. Yet my concern does not arise from the least apprehension that any arguments can possibly confute those, urged by Dr. Beattie in his admirable essay—(for it is impossible to prove truth, falsehood) but I am concerned to find that a pen which *might* have been of much service to the cause of religion and virtue, has been employed to assist the advocates for scepticism and infidelity, as well as to deny the immortality of the soul. I shall not under-  
take the defence of Dr. Beattie's work, because I think him much better qualified for it, than I am—and I hope he is too warm a friend to virtue, to remain silent, when Dr. Priestley attacks a book, written to shew the folly of atheism—but thus much I cannot help saying, that Dr. Beattie's Essay has a direct tendency to make us *better men than we are*—and that Dr. Priestley's Introductory Essays, have as direct a tendency to make us **WORSE** "\*

As our essayist thus shelters himself under the wing of popular prejudice, so he consistently uses the trite and hackneyed arguments, adopted to vulgar error. Take a specimen of the declamation, which he calls an argument in favour of the Souls *immateriality*.

" Reflecting on the immateriality of the *eternal mind*, surely affords us demonstration every instant of our lives, that spirit *can*, and *does*, act on matter. Was it not an immaterial power which fashioned us in the womb? Do not this earth, these planets, the whole universe! derive their origin from his power? Did he not describe the various circles round our sun, in which the planets were to fly—and is it not his power which still confines them to their orbits?—And having thus found demonstration, that spirit can act on matter, will any man say that

heads together, to determine positively the nature of their own existence? There might be no impropriety in a soul's saying, it knows it has a *body*; but that *any body* should be so positive that it has a *soul*, argues it at least not to be *such a body* as is essentially distinct from a *soul*.

I Dr. Beattie's *Essay on the Nature and Immutability of Truth*.

\* We have already observed that this writer appears to be very ill qualified to determine so decisively in this matter as he pretences to do.

Rev.

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any reasoning can deserve the name of *philosophy*, which teaches us to doubt so plain a truth?—Why, by analogy of reasoning, may we not conclude, that since the material world was made, and is still actuated, by a spirit, our natural bodies are likewise actuated by immaterial spirits? Can Dr. Priestley possibly say, that there is any thing more unphilosophical in making a conclusion, which is so very naturally drawn by our reason, than in taking it for granted, with him, that our brains think?—He can as little account for the manner in which the Deity operates on the material world, as that in which our spirits act on our bodies, and are acted on by them . . . . therefore—if he means to be consistent—since he cannot demonstrate how the *Deity* fashioned him in the womb, he should doubt his being the work of his hand. Observe into what a labyrinth the publication of his disbelief has led him!—He is reduced to the dilemma of admitting the truth of one or other of these following propositions—and must acknowledge, either that he finds cause to doubt his having been formed by an immaterial spirit—or—that, without having found cause to doubt the existence of an immaterial spirit within his breast, he has declared himself of one “uniform “composition—not composed of matter and spirit, and that “the property of perception, as well as the other powers that “are termed mental, are the result of such an organical struc-“ture as that of the brain!”—Therefore he may take his choice—for every argument that can support a doubt of the latter, will plead equally strong in support of a doubt of the former.—

“ And even supposing it otherwise, and that we had not such strong proof by analogy, of our having immaterial spirits—should not the consideration that all nature is beyond our researches—the whole world (a mystery past our understanding!) have been sufficient to prevent Dr. Priestley’s thinking it strange that we cannot account for the operations of our minds, or the manner of the union between our souls and bodies?—Are we to deny our full conviction of the truth, that a good ripe peach is sweet, because we cannot demonstrate the precise manner, in which what appears an hard, tasteless consistence, in its first state, acquires afterwards so much juice and flavour?—And yet I defy any philosopher upon earth to demonstrate how the autumnal sun conveys such sweetnes—or how, and why, the variety in the construction of the fibres of the different kinds of wood, should occasion such a variety of flavours and appearances, in the different fruits which are nourished by the same earth, and warmed by the same sun!—We know that such is the fact—and we (who generally find ourselves right when we believe our senses) never dream of doubting its truth—though perhaps, it is only because, hitherto, no great philosopher has questioned it—but I shall

shall now daily expect to hear it questioned—and when it happens, I shall not be so much surprized, as I was when Mr. Seton's advertisement struck my eye, and informed me that Dr. Priestley believed his mind as much in the moon, as in his body!"

It appears from this last sentence, that our *discerning* essayist understood even Mr. Seton's advertisement, just as little as he does Dr. Priestley's *Essay*. That advertisement informed him nothing at all of the *Doctor's belief*, about his mind being in the moon. Is this writer certain that his own mind is not, now and then, a little connected with the moon? One would really be apt to suspect him to be a little subject to lunar, as well as lucid, intervals, from his declaiming against the late *David Hume*, and others, for *reasoning* like *bedlamites*. Nay, he scruples not to call Dr. Priestley himself, either an *idiot* or an *impostor*, for suggesting that there is any difficulty attending the supposition of *solid* matter being made out of nothing. "To those," says he, "who can really, truly and seriously, think that there can be any difficulty in believing that solid matter was created by the Almighty—I would not be at the trouble of wasting a pen full of ink, in an endeavour to convince them of their folly—since to argue with an ideot—would be a proof of ideotism."—Again this sagacious writer raves, on the same subject, "What is there in Dr. Priestley's Disquisitions that can remove any odium that has lain on matter, from supposed solidity?—Does he SUPPOSE, that he can persuade people out of their senses—and lead them, like blind fools or madmen to doubt, nay, to disbelieve that a great cliff of rock is solid?"—Whether these passages favour most of insanity or ideotism, we undertake not say: but we are very certain, they favour little of *philosophy*. But, indeed, what can be expected from a man who asks whether "CONTEMPLATION and DEVOTION are not faculties of the mind?"—The truth is that, for our own part, we should be ashamed, as philosophers, to enter into any kind of controversy with a writer, who, whatever literary talents he may possess, seems not only totally ignorant of the first principles of physical science, the foundation of all philosophy; but of that logical precision of conception and expression, which is absolutely necessary to qualify a man to write with any tolerable propriety on such subjects. And yet contemptible as is the light, in which we look upon this writer, as an opponent to Dr. Priestley, whole

whose arguments as above observed, he seldom understands, we make no question of the Doctor's finding him an adversary after his own heart. To this writer, even though anonymous, therefore, we doubt not the Doctor's making a formal answer; as he did some time since, to the author of Letters on Materialism, against whom, long after his defeat in our Review, the Doctor drew forth his controversial artillery, and with such formidable apparatus,

Subdued the vanquish'd, and relew the slain!

W.

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*Letters on the Prevalence of Christianity, before its civil Establishment: with Observations on a late History of the Decline of the Roman Empire.* By East Apthorp, M. A. Vicar of Groydon. 8vo. 5s. Robson.

"It with some diffidence," says Mr. Apthorp in his preface, "that I consent to the publication of this work, "which is in every sense imperfect, as well as on account "of its literary defects":—To the former part of this sentence, we beg leave to say *hanc credimus*; no real marks of diffidence, but rather of great confidence, appearing throughout the whole: to the latter part, indeed, we readily subscribe.—But to continue the sentence,

"It being merely introductory to a design of placing the evidence of Christianity in a more obvious light, than that in which it appears in other writers; whose erudition and great abilities have thrown some obscurity on the plainest and most palpable truths, those which depend on facts and historic testimony.

"Revealed religion is given as a guide to all who live under its auspicious light. Every one, to whom it is revealed, is at least as able to judge of its evidence, as of its doctrines: and if he takes the gospel as the guide of his life and opinions, he may and ought to know the reasons of his faith and hope. The proofs of Christianity are addressed to common sense; and therefore are connected with the most glaring and incontestable facts in the history of mankind. The historic evidence is the true and proper demonstration of the divine truth of the christian religion: and this evidence is of a kind, which admits not of doubt, mistake, or ambiguity."

We here, again differ *toto caelo* from Mr. Apthorp; thinking *historical evidence*, so far from being in any case,

*a true*

a true and proper demonstration, that it is in all, the most subject to doubt, mistake and ambiguity. We object particularly to its wretched insufficiency, as the true and proper demonstration of the divine truth of the Christian religion. We know of no demonstration of *divine truths*, but that which is impressed on the mind by *divine grace*, or that power of inspiration by which those truths were first revealed.—We are, indeed, astonished at the *forgetfulness* of the clergy of the established church, who, at their ordination solemnly acknowledge such *inspiration*, and even profess to be under the actual influence of such *grace*; to see them so often setting both entirely aside, in order to make a display of human learning; and of that species of it especially, which a plodding divine may make himself as great a master of as may even the most ingenious.—Every one says our author, “to whom revealed religion is revealed, is at least as able to judge of its evidence as of its doctrines.”—Well, and what then? To whom is it according to him revealed?—To no body but those who are capable of attending to and comprehending that historic evidence, which is the true and proper demonstration of its truth!—Fie, Fie, Mr. East Apthorp, Vicar of Croydon, (though, if the news papers do not misinform us, you have got lately a better living) do not think to pass such paltry coin upon those who know the value of sterling money.—It is a just compliment you pay to Dr. Watson's apology for Christianity, in styling it elegant and judicious; but even that, as we observed, was but an apology, of which Christianity stood in no need. But for you to think of measuring weapons with a Gibbon!\* Recollect the saying of the greek sage, and learn to know yourself.—It appears as if you were a man of great reading—be it so—We wish you a good digestion, of what the poet calls “the learned lumber of the head:” but, as you say, “should your work be condemned as useless to the great cause of revealed religion, you will desist from the farther prosecution of your design;” be advised, and, as you promise, “respectfully withdraw yourself from the attention of the public.”—Be assured, the great cause of revealed religion, is in better hands; it wants no such mere worldly props—*Non eget defensoribus iſtis.*† E.

\* On account of whose history of the decline of the Roman Empire, those letters are professedly written.

† That we may neither do injustice, however, to our author's bookseller, or disappoint the curiosity of our readers, it may not be amiss

*The Orations of Lysias and Isocrates, translated from the Greek : with some Account of their Lives ; and a Discourse on the History, Manners, and Character of the Greeks, from the Conclusion of the Peloponnesian War, to the Battle of Chaeronea. By John Gillies, LL. D. 4to. 18s. in boards— Murray.*

The reason of the inferior degree of merit commonly assigned to translation, has been owing more to the imperfection of the execution, than to the nature of the work. Men of genius aspire to reputation for themselves, it is seldom they will submit to the secondary labour of extending the fame of others. The herd of translators, of course, is confined to that order of men, who content themselves with a subordinate share of literary character ; who, deprived of leisure to collect and arrange materials, in order to constitute an original production, or destitute of those qualifications which may reasonably be expected to insure success, satisfy themselves with contributing to diffuse the knowledge of books which have already gained, and are likely to retain the public approbation. If they acquire not the first rank in the rolls of fame, they are certain of attaining more extensive reputation than they might otherwise reach, as the established celebrity of the original will in part be communicated to the translation.

It is commonly supposed that there is some latent charm or merit in the construction of an original work of genius which cannot be infused into a translation. This opinion is not restricted to the finished compositions preserved in the beautiful languages of Greece and Rome, the spirit and force of which, the rough and unpolished languages of modern times are supposed to be unable to convey ; it

to give some account of the *Contents* of the work ; which consists of four Letters ; the *first* containing a view of the great controversy concerning the truth of the Christian Religion, with an account of the origin of deism. The *second* relates to the Study of History ; to which is added a long catalogue of the principal historical writers on civil and ecclesiastical subjects. In the *third* letter, are delineated the characteristics of the primitive ages of Christianity : and in the *fourth* is given an account of the establishment of paganism : the whole comprehending a number of miscellaneous observations and remarks, tending, as before observed, rather to shew the *reading* than the *reasoning* of the learned writer ; whose real design, whatever is pretended, seems to have been accomplished, when he had finished his book.

holds equally true in the inverse order, and if we may judge from experience, the languages even of Greece and Rome, in the hands of a translator, would lose the greater part of the more delicate beauties of a modern original. How shall we account for this singular phenomenon? To the imperfection of language it cannot be imputed: and as there is nothing miraculous in the case, the translator, we doubt not, must incur the censure.

The chief imperfection of translations, arises from the erroneous principles on which they are executed. They are commonly either too literal or too free. They imitate the idiom, the arrangement, and even the expression of the original, or they are mere paraphrases, and with the sentiments of the author, intermix many ideas of the translator. In the former case, the translation is intolerable, were the original ever so charming and complete. In the latter, the work is not a translation, it is a new production composed of materials, furnished conjointly by the author and the translator. The just principle then of good translation, is to communicate the ideas, and the ideas only, of the author, and to express these in the same manner the author would have done, had he written in the language of the translator. Two qualifications are requisite for successful practice; that the translator first fully understand both the original and the language into which he translates; that he shall be able to enter into the views and feelings of his author, and with them, to communicate all the advantages his own language will permit. These indeed, are rare endowments, and demand that the translator should possess a large portion of the genius and knowledge of his author; but supposing these preliminaries, we perceive no reason that should prevent a translation from possessing the merit of an original, at least all the merit which the author could have given it, had he composed in the language of the translator.

We offer these remarks with greater satisfaction, because the application of them will illustrate the merit of the publication before us. Dr. Gilles possessed of considerable knowledge of the Greek tongue, and of that in which he writes; intimately acquainted with the government, laws, and manners of Greece, has favoured the public with a translation, which possesses even the beauties of an original. The reader forgets that he peruses a translation; he supposes himself conveyed back to ancient Greece; he enters

eaters into the feelings and passions of the different actors that appear upon the stage; and surveys with astonishment the agitations, the revolutions, and the exertions of that singular people.

The translator seems, besides, to have spared no pains to render these orations perfectly intelligible and acceptable to the English reader. He has ascertained their chronology, prefixed explanatory dissertations on the history, government, manners and arts of Greece; and subjoined occasional explications of particular customs, which seemed to need elucidation in the course of the work; to all which, he has added accounts of the life and writings of the authors.

Lysias and Isocrates appeared in a period the most instructive, perhaps, if not the most splendid of the history of Greece; they flourished during the memorable interval between the end of the Peloponnesian war, and the battle of Chæronea, which extinguished the independence of Greece, and subjected that land of liberty to the throne of Macedon. It is during this period, that we discern the rise and progress of those corruptions which infected and finally demolished the constitution of Sparta, the most pure and stable constitution of Greece, and which manifestly prepared that country for slavery and subjection to a foreign yoke. Among a cluster of small republics, as jealous of encroachments on their liberties, as active and forward to protect them, the holding of the balance of power, or in the language of Greece, the possession of pre-eminence or precedence, was the great object of the ambition of their principal states. In all the contests arising from this source, Athens and Sparta conducted the operations of the other commonwealths, which attached themselves to either party, as seemed most conducive to their interest, and under them, formed two great rival confederates. Athens had yielded precedence to Sparta, till the Persian invasion about one hundred years before the commencement of the period, to which this publication relates. Then, however, the former ventured to dispute the supremacy of the latter; and a train of fortunate circumstances rendered her successful. She preserved her pre-eminence unrivalled for fifty years, till the beginning of the war of Peloponnesus, and during this interval, made such a display of genius, of military and political virtue, as the world never beheld exhibited in similar circumstances by any nation. Sparta was filled with envy, and longed to regain her eminence.

nence. She excited the Peloponnesian war, which had for its object the adjustment of the balance of power, and the re-establishment of that balance in the hands of the Lacedæmonians. The struggle was long and bloody; the parties were animated with the most bitter antipathy, and fought for the glory of being the first state in Greece, the most enchanting object of ambition to which they could aspire. Sparta finally regained her superiority, but she learned not moderation from the depression of her rival. Ambition and the love of money had now gained admission among the austere and abstemious Lacedæmonians, and they were eager to acquire that sovereignty in Greece, which they had wrested from the hands of the Athenians. They sacrificed all principles of justice, honour, and integrity, in pursuing this alluring plan of aggrandisement. They attempted to conquer Asia, that they might convert the resources of that rich country toward the conquest of Greece; and when they discovered this romantic scheme to be impracticable, they sold the interest they had acquired by their arms to the king of Persia; they sold to that monarch, even the sovereignty of the independent colonies of Greece, situated on the eastern shore of the Archipelago, that the subsidies collected by these base means, might enable them to establish themselves in the sovereignty of their native country.

To expose the ambition of Persia; to rouse the attention of his countrymen, and to excite their opposition to designs which threatened universal destruction, is the purpose of the greater part of the Orations of Isocrates, which are contained in this publication; a consideration which renders them peculiarly interesting to those inquirers who wish to be acquainted with the causes of the corruption and decline of free governments. Of all the orators of antiquity, whose compositions have descended to modern times, the political knowledge of Isocrates is most extensive, and his impartiality most entire. His course of study and manner of life produced both these effects. He had dedicated a very long life to the study of eloquence, which in those days was necessarily connected with the knowledge of public affairs. As he understood completely the interests of his country, and was perfectly qualified to illustrate them, his constant abstinence from all public employment, and the antipathies and predilections with which the conduct of business is naturally attended, enabled him

him to view the affairs of Greece through a purer medium, than even Demosthenes; and to deliver his opinions uninfluenced by other attachments, than the force of truth. This peculiar excellence of his orations has been entirely overlooked by some French critics of eminence, whose opinions on this subject, as on many others, have been too implicitly followed by the rest of Europe. Their fastidious delicacy has reprobated all his productions as void of merit and useful knowledge, because they discerned in some of his more early compositions, a greater attachment to ornament, than was consistent with a correct taste. It is now time, Dr. Gillies remarks with much justice and propriety, to revoke such erroneous judgments, and to allow his just share of merit to an ancient, inflamed with the love of liberty, and so well entitled to the approbation of a free country. The present publication puts it in the power of every reader to judge for himself.

Lysias lived during the early part of his life, among the Greek colonies in Italy and Sicily, and studied eloquence under the greatest masters they contained. On his return to Athens, his native country, he found the state of its affairs, about the end of the Peloponnesian war, so disastrous and deplorable, that he resolved not to intermeddle with the business of the public; but to pass his days, in the most inoffensive manner, in a private station. He opened a school of eloquence as Isocrates had done, and restricted his appearances in public, to private causes. His orations of course, give us the most complete account of the private manners, and of the laws of the Greeks, that is any where extant: and open to us a view of that people, both curious and instructive.

" The orations of Isocrates furnish us with a general account of the history and political interests of the Greeks: the pleadings of Lysias contain a curious detail of their domestic manners and internal economy. The works of the two orators together, exhibit an interesting picture, not only of the foreign wars and negotiations, but of the private lives and behaviour of this celebrated nation. Taken separately, their writings are imperfect; when combined, they afford a system of information equally extensive and satisfactory."

As a specimen of the author's style and manner of writing, we shall gratify our readers with an extract from his ingenious dissertation on the manners of the Greeks, relative to the character and influence of their women.

" During

“ During the early ages of society, men are either employed in acquiring the means of subsistence, or in invading their enemies and repelling their attacks. The natural delicacy and timidity of women render them less qualified for these occupations. Hence, among rude nations, they are treated with neglect, and often reduced into servitude. But when civilization has been carried to a certain pitch; when arts, manufactures, and commerce, have made known the conveniences and refinements of polished life, talents of the agreeable kind come to be in general request, and are soon universally esteemed. In all these, women are fitted by nature to excel. The imperfections of their sex gradually disappear; they become the objects of affection, acquire respect, and assume that distinguished station in society, which is not demanded with more justice on the one side, than yielded with readiness on the other.

“ These observations seem natural and obvious; and are justified I believe, by the general history of mankind. Yet they are not conformable to what actually took place in Greece. There the condition of women, instead of being improved by the gradual advancement of society, seems, on the contrary, to have been the most advantageous, where the manners of men were in other respects the least refined. The Lacedæmonians, though continually employed in war, and unacquainted with arts and refinement which they even affected to despise, yet conferred on women advantages superior to what they enjoyed in any other Grecian republic. While the Spartans were governed by such severe regulations, as monastic rigour has seldom ventured to impose, their wives lived in abundance and luxury; they were entirely exempted from those troublesome observances which the laws of Lycurgus had established; without being obliged to execute any of the offices of government, they directed all its measures; and if the whole property of Lacedæmon had been divided into five parts, no less than two of these would have belonged exclusively to the women.\* Aristotle pretends to account for the pre-eminence of the fair sex among the Spartans, from the warlike genius of that people. “ The love of war and of women, says he, always go together. The most warlike nations are always the most addicted to the pleasures between the sexes; and the ancient fable which unites Mars and Venus is not a chimerical invention of the fancy, but rests on the most solid foundation.”†

“ Among the Athenians, on the other hand, a people famous indeed on account of their martial spirit, but unrivalled in the arts of peace, not more learned than polite according to the ideas of that age, and distinguished by an excessive passion for those refined entertainments which prevail in polished nations, and which they

\* Aristot. Polit. Book II. p. 105. edit. Conrin.

† Idem ibid.  
enjoyed

enjoyed in peculiar elegance and perfection, the treatment of women was most ungenerous and unnatural. Excluded from the public shows and amusements, deprived even of the pleasures of domestic society, and scarcely venturing to open their lips in the presence of their nearest relations,\* they were confined with the utmost rigour to the most retired apartments of the family, employed in the meanest offices, and considered in every respect rather as the servants than as the equals of their fathers or husbands. It was thought indecent for them to venture abroad, unless to accompany a funeral, † to be present at a sacrifice, or to assist at some other religious solemnity. Even on these occasions they were generally accompanied by persons who watched their behaviour. The most innocent freedom was construed into a breach of modesty; and their reputation, once sullied by the smallest reproach, could never afterwards be retrieved.

" If such severities had been exercised against them from that jealousy which often attends a violent love, and of which a certain degree is, perhaps, inseparable from a delicacy in the passion between the sexes, their condition, though not less miserable, would have been less contemptible. But this could not be the case; the Athenians were utter strangers to that refinement of sentiment with regard to the fair sex,‡ which renders them the objects of a timid but respectful passion, and leads men to gratify their vanity at the expence of their freedom. Married or unmarried, the Athenian women were kept in equal restraint; no pains were taken to render them, at any one period of their lives, agreeable members of society; and their education was either entirely neglected, or confined, at least, to such objects as, instead of elevating and enlarging the mind, tended only to humble and to debase it. The uncommon rigour with which they were confined, was not therefore with a view to promote their own advantage, but only to render them better qualified for those services which the Athenians required them to perform.

" Though neither fitted for appearing with honour in society, nor for keeping company with their husbands, they were thought capable of superintending their domestic economy, of acting as stewards in the family, and thus relieving the men from a multiplicity of little cares, which they considered as unworthy of their attention and unsuitable to their dignity. The whole burden of such necessary, but humble concerns, being imposed on the women, their early treatment and first instructions were adapted to that lowly rank beyond which they could never afterwards aspire. Nothing was allowed to divert their minds from those servile occupations in which it was intended that their whole lives should be spent; no liberal idea was presented to their imagination, that

\* Lysias against Diogenes. † Lysias, p. 420. ‡ Lysias, p. 435.  
might

might raise them above the mechanical and vulgar arts, in which they were ever destined to labour; above all, no liberty of thought or fancy was permitted them; the smallest familiarity with strangers was deemed a dangerous offence, and any attachment beyond their own family, a heinous crime. When they were fit for the state of wedlock, which, in the climate of Greece, happened long before their reason and understanding had arrived at maturity, they were given in marriage by their relations, without being consulted on the subject; and by entering into this new situation, they only exchanged the severe guardianship of a father for the absolute government of a husband. As the Athenians seldom married but from motives of convenience, and at a more advanced period of life than is ordinary in other countries\*, their good-will and affection could only be excited by the birth of an heir, or gradually acquired by a careful economy and constant circumspection†. Even the laws of Athens favoured this unjust treatment of women, so inconsistent with all the rules of modern gallantry; and without attending to the condition of the fair sex in that republic, it is impossible to understand the spirit of the laws which are quoted in the following orations.

"I need not mention that, by the Athenian law, the son when of age, became tutor to his mother; but what can appear more extraordinary than that a rape committed on a married woman should be punished with less rigour than the crime of voluntary adultery? Whether we conceive the principles of criminal law to be founded on the resentment of the sufferer, or on the general interest of the state, it seems equitable that, as the guilt of the ravisher is undoubtedly more enormous, so should his punishment be proportionably more severe. He, however, by the laws of Athens, could be punished by death only when caught in the fact: Otherwise he was barely fined in a small sum of money. But the man, who, without violence, had seduced the affections of a married woman, was in every case to be punished capitally. "And surely," says Lysias, ‡ "the decision of the laws is well founded. For the seducer has got into his power the whole for-  
"tune of his neighbour, and rendered him uncertain as to the le-  
"gitimacy of his children." Nothing can mark more strongly the excessive abasement of women than such a law. The securing of the husband's effects is reckoned a matter of greater importance, than the defending of the wife's person from outrage, and the protecting of her character from infamy.

"Socrates is introduced in Xenophon's *Memorabilia*||, conversing with Isomachus, an Athenian citizen, who, by his good sense and great worth, had obtained universal esteem. The philolo-

\* Aristoph. *Lysistrat.* ‡ Lysias, p. 426. || Lib. v. *De administ. domestic.*

pher

pher desires to know, how he had acquired the favourable opinion of a people by no means famous for viewing one another's actions in the most advantageous light. Ischomachus endeavours to satisfy him, by explaining in what manner he managed his family. His wife, he observes, is an excellent economist or housewife; and little thanks to herself; for he had taken care to form her to so useful an office. She was married before fifteen years of age; and the chief attention bestowed on her before that period, had consisted in allowing her to see as little, to hear as little, and to ask as few questions as possible. What she knew, therefore, was next to nothing. He began to instruct her, by saying, that it was the least part of his design in marrying her to have a bedfellow; because this might easily be obtained with far less trouble and formality. His main object was to have a person, in whose discretion he could confide, who would take proper care of his servants and household, and lay out his money usefully and sparingly. One day he observed her face painted, and that she wore high heeled shoes to make her appear taller. He chid her with severity for these impertinent follies. "Could she imagine to pass such silly deceits on a man who was well acquainted with her, and saw her daily. If she wished to have a better complexion, and to strengthen her constitution, why not weave at her loom, standing upright? Why not employ herself in baking and other exercises, which would give her such a natural bloom, as the most exquisite paint could never imitate?" Yet this Ischomachus who directed his wife to these gentle occupations, had been at different times trierarch, had been appointed to execute several other of the most expensive offices in the state, and was reckoned exceedingly rich.\* By such ungenerous treatment were the most amiable part of the human species degraded, among a people in many respects the most improved of all antiquity. They were excluded from those convivial entertainments, and that social intercourse which nature had fitted them to adorn. Instead of leading the taste and directing the sentiments of men, their own value was estimated, like that of the most indifferent objects, only by the profit which they brought. Their chief virtue was reserve, and their point of honour, economy."

From the account given, and the specimen produced, our readers will entertain a very favourable opinion of the ability of the author; and the republic of letters we doubt not, will receive this valuable present with that gratitude it deserves. It is seldom that a writer of the genius and erudition of Dr. Gillies will condescend to translate, and the ex-

\* Lysias, p. 409.

cellence of his execution enhances the merit of a performance, which every lover of antiquity, and every inquirer into the history of Society and human nature, must peruse with pleasure and instruction.

*Memoirs of the Life, Character, Sentiments, and Writings of Faustus Socinus.* By Joshua Toulmin, A. M. 8vo. 6s. Johnson.

The author informs us, "he was inclined to hope that a review of the life and opinions, of so distinguished a founder of a religious sect, would interest those, to whom an enquiry after religious truth appears important, and afford entertainment to the curiosity of others." To the devotees of this "distinguished founder of a religious sect," the very *Minutiae* of his history may become in some degree interesting; and it will "afford entertainment to the curiosity" of such persons, to be informed about the particulars of his "stature," his "high forehead," and the "vigour and majesty of his countenance;" (page 12) tho' "others" who do not hold the man in such high veneration, and see little more to admire in him, than in George Fox, George Whitefield, or any of the rest of our reforming zealots of antient or modern date, may pass them by with indifference and contempt, as matters totally unworthy of their attention.

Mr. Toulmin hath been careful to ransack the archives of Socinianism—anxious to catch at every particular that seemed but to glance at the history of its founder—such as —his birth, and birth place, his pedigree both on his father's and his mother's side, his uncle Laetius, his wife, and daughter Agnes, Dudith his friend, and Franken his opponent.

In the other part of this performance, the author treats of the moral and religious character of Socinus—his Opinions—his Writings—his Co-adjutors in the pious work of Socinian Reformation—and concludes the whole with a vindication of Socinus, from the misrepresentations of that admirable ecclesiastical historian Mofheim, relating to some equivocal expressions, made use of by the former, concerning the invocation of Jesus Christ. —

"Non nostrum *tantas* componere lites."

The

The greatest merit of this work is its accuracy with respect to dates and titles. As a history, it is too confined in its reflections, and too minute and trifling in its objects, to render it of general utility or entertainment. Its language is laboured and inelegant. Every page bears the marks of a barren invention and a restrained pen; of a desire of writing with dignity and correctness, baffled by its own struggles, and beat back by an overpoise of dullness, before it had half attained the object it had in view.

We readily indeed give the author of this performance credit for his zeal: —a passion, we have long observed, not confined to the ignorant and illiberal orthodox, but claimed with equal firmness, and gloried in with equal warmth by our wise and rational christians; who have almost monopolized that “light which (as Mr. Toulmin ‘pompously expresses himself) broke out upon the intellectual world at the Reformation, and diffused its beams to Poland:”—from whence, with accumulated radiance this sun of the “intellectual world” came, like a new dressed “bridegroom from his chamber, and rejoiced as a “strong man to run his race” towards England. The first person of this country, we are informed by our biographer, that made any good use of this astonishing “light that broke out” from Poland, was John Biddle — the famous John Biddle, as Mr. Toulmin is pleased to call him;—and for no reason that we can discern, but because he set up a conventicle for himself and a few obscure followers—opposed the Trinitarians—disputed publickly against orthodoxy—had Mr. Thomas Firmin for his friend, and a boy called Nathaniel Stuckey for his assistant. “Dulce sodalitium!”—and enough, in all conscience, upon our author’s *scale of fame*, to carry down—man’s name, “through the gutter of time,” as honest Shandy expresses himself; to the gulph of eternity. And so much for John Biddle! — But we trust the reader will not think it *too* much, considering the *fame* of the man!

The author informs us, with an awkward kind of humility, that “he *trusts* his aim hath been higher than to “secure the reputation of a good writer.”—Secure? — Where, did this author ever *acquire* the reputation of a good writer by any of his former productions? What were they? What did they treat of? We need not ask, *how* he treat his subjects? — Nor indeed should we hesitate long about the subjects themselves. There is a sort of genius that

that is “fixed like a plant to its peculiar spot.” Transplant it and it will rot before its time. We consider this performance as Mr. Toulmin’s *chief d’œuvre*: and from the obliging compliment that

—“Sits at squat and peeps out from”—

the word *trusts*, in the above apology for writing, Mr. Toulmin seems to regard it in the same light. But writing for reputation, was but a secondary motive with our humble author. His principal aim, he tells us, was “to correct “ ill-founded prejudices, to animate rational zeal, and to “ excite some to virtue, piety and integrity.” By *rational* zeal, we suppose the author means a strict adherence to, and an unremitting endeavour to propagate, the tenets of Socinus: for he says elsewhere,\* “Desirable as it is to “ promote a candid temper, this is only one object pro-“ posed by the present work. The author aims by it, to “ serve the cause of religion, and to awaken the expiring “ spirit of true Christian zeal. It appears that the inte-“ rests of religion and *truth* were dear to Socinus; his life “ was devoted to them, and I cannot but express my “ cheerful hopes, my ardent wishes, that his example may “ be in this view useful to my readers, and may excite “ them to emulate his *faith* and *zeal*.” Again,† “Let “ them judge how far they acquit themselves of the obli-“ gations they are under, to preserve the will of God pure “ and uncorrupt, who either do not enquire into its sacred “ contents, or who are satisfied with entertaining just and “ liberal sentiments in their own bosoms, and perhaps as “ far as their religious conduct extends, countenance what “ they really deem to be error and superstition. The “ truth cannot enlighten the world, cannot be spread a-“ mongst men, if it be concealed in the bosoms of those “ who hold it.”—Sagely said!—So sagely, that we are ready to exclaim with Shylock in the play—“A Daniel—“ a second Daniel is come again!” Now in sober *truth*, this is the plea of every Sectarian Malecontent, when, thro’ a *scrupulous* conscience, he makes no scruple of dis-“ turbing the peace of society; and for the sake of private opinions, which he deems of public benefit, introduces a spirit of schismatical anarchy into the church, which “ de-“ spises dominion, and speaks evil of dignities”—de-“ faces its beauty and destroys its peace. And indeed, it is a plea which all have the same right to make on the stale

\* Page 352.

† Page 356.

pretence

pretence of zeal for the *truth*; for the qualifying of zeal by the title of *rational* is a presumption only worthy of those who arrogate all the reason of the world to themselves, and looking with scorn on a poor orthodox brother, in all the pride of party, say, "WE are the men, and wisdom shall die with us."-----

But there is a class of men perhaps of equal wisdom, goodness, and modesty, if not of equal zeal, who standing aloof from the fierce combatants of religious controversy, see their fruitless struggles with philosophic calmness; and smiling at the consequence which each affects, and the claims which each asserts, retires to contemplate on the deity, not on the narrow standard of party prejudice, sanctified with the venerable name of *truth*, but on the unconfined plan of nature, Providence, and grace, where God is all in all."

W.

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*A History of the late Revolution in Sweden: containing an Account of the Transactions of the three last Diets in that Country; preceded by a short Abstract of the Swedish History, so far as was necessary to lay open the true Causes of that remarkable Event. By Charles Francis Sheridan, Esq; of Lincoln's-Inn, and Secretary to the British Envoy in Sweden, at the Time of the late Revolution.* 8vo. 5s. Dilly.

The very sensible and judicious author of this history, sets out with observing, in his introduction, that

"The present almost general subversion of public liberty throughout Europe, furnishes but too striking and melancholy a proof, of the numerous, and as it should seem irresistible causes, which conduct men into a state of political slavery.

"Hitherto however these causes have been gradual in their operation; and the introduction of despotism among a free people, has, till now, been a work of time, as well as the result of an artful and insidious policy.

"Influenced by this consideration, a free people may often have been lulled into a false security, with respect to their liberties, the loss of which they may have conceived to be an event too remote to disturb their present quiet; however the fate of other nations may have given them reason, at some period, to expect it.

"They may have flattered themselves, they could be in no immediate danger, till occurrences should happen of a similar nature, and the same system of policy be pursued among them, which had in other countries been productive of the loss of freedom.

dom. Forgetful by what very different means the same ends may be accomplished, they might have beheld with the indifference of unconcerned spectators, measures in reality of the most dangerous tendency, yet whose object they either mistook, or would not be at the pains of discovering; and, deceived by an apparent respect paid to the forms of their constitution, they might have remitted that jealous attention, with which such a people should ever watch over their rights and privileges, till they had suffered the spirit of it to have been so far lost, as to awaken from their lethargy, perhaps to lament their folly, but too late to correct their error.

" Nor is it surprising, that the bulk of a people should not be much alarmed at minute invasions of their constitution, made at separate and probably distant periods of time. Encroachments on their political, as long as their civil liberties remain untouched, do not come sufficiently home to individuals, to awaken their resentment, and rouse that spirit of opposition, so necessary to stop the farther progress of the usurpations of power; while a judicious prince will not attempt any fresh innovations, till the nation is become reconciled to those already introduced. Thus, together with the alterations in the government, change also the dispositions of the people: the designs of the governors, and inclinations of the governed, go hand in hand; and tyranny may steal as it were imperceptibly upon them, before they are aware of their danger.

" But the late revolution in Sweden, which in one day produced a change as total, as it was sudden and unexpected: which in one day converted a government, supposed to be the most free of any in Europe, into an absolute monarchy: which was attended with a degree of facility in the execution, to be equalled only by the expedition with which it was accomplished: yet accomplished by means, in appearance so inadequate to the importance of the undertaking—This is an event, which while it destroys the grounds on which a free people may hitherto have rested their security with respect to their liberties, must, at the same time, prevent for the future their any longer considering the loss of them as an object so remote as to admit of the smallest relaxation of that vigilance, with which they should ever attend to their preservation.

" If we look into the history of Europe, many are the instances which occur of free states submitting, by degrees, to the yoke of despotism: but we seldom, if ever, meet with an instance of a nation once completely enslaved, having recovered their liberties. So that the commonly-received axiom in politics, that all governments contain within themselves the principle of their destruction, seems unfortunately to hold good only with respect to those of a popular nature; while such as establish arbitrary power, appear,

appear, in a manner, exempt from the fluctuation generally incident to human institutions: and to be no otherwise affected by time, than to acquire stability in proportion to their duration."

Mr. Sheridan proceeds to account for this, by giving reasons, which he says, are very obvious. The fact itself, however, is not quite so clear to us, as it seems to our author: unless he will say that Sweden, Holland, Switzerland, and many other countries, never were, what he calls, *completely enslaved*. This writer maintains his argument very plausibly on the ground of examples, drawn from most nations in Europe: pointing out the steps by which he thinks the regal power hath increased in most of the European states.

" From the view, he thus takes of them," he says, " it is very obvious, that the ignorance of the true principles and nature of liberty, which prevailed among the inhabitants of Europe at the time when their respective sovereigns first laid the foundation of that absolute power, which their successors now enjoy; did not a little contribute to enable those princes to carry their designs into execution. And had the minds of men been equally enlightened at that period, as, from the spreading of literature, they are since become; had they then turned their thoughts to the principles of society, and understood the true nature of a free government; it is probable, that for the happiness of mankind, the genial influence of liberty, would now have been felt over the whole face of Europe, instead of being confined to a few, a very few, and comparatively speaking, inconsiderable parts of it: but unfortunately, this knowledge has come too late for the major part of its inhabitants to derive any advantage from it. Arbitrary power was already established among them on a foundation too firm to be easily shaken, and too well protected to be attacked with impunity. To them, therefore, it has, perhaps, answered no other end, than to make them see the defects of a government, to which they are, notwithstanding, compelled to submit.

" But the case is far otherwise with a people still possessed of freedom. To these a thorough knowledge of the true nature of a free government, and of the principles of liberty, is not only useful, but necessary, in order to enable them to foresee and guard against the dangers to which a free constitution must be continually exposed.

" This knowledge is to be acquired only from a minute observation of the facts with which history makes us acquainted; an accurate examination of the various forms of government, which have flourished at different periods, in different parts of the globe, and of the various fate that has attended them. A multitude of these facts is to serve as the basis on which to build a system, that will

will reduce the science of laws and government to some fixed principles. Every political event, therefore which tends to throw a new light on that science ; which points out a new source of dangers to a free government ; and consequently, at the same time, indicates the precautions necessary to be taken, in order to guard against them, certainly merits from a people possessed of such a constitution, the utmost degree of attention : and more real instruction is to be derived from an event of this nature, than from all the theories of their most able politicians : for whatever these may apprehend to be the probable effects of particular causes, or future consequences of particular measures, their conjectures must ever be attended with uncertainty : on the contrary, when the event has taken place, it is easy to trace effects back to their causes, and their dependence upon each other becomes as obvious then, as it was before difficult to be discerned.

" The late revolution in Sweden is undoubtedly to be considered in this light. A change so important in its object, produced by means so inconsiderable ; an attempt of such apparent difficulty in theory, yet attended with such facility in the execution ; presenting us so bold an usurpation on the one hand, and a submission so tame upon the other, is not, perhaps, to be paralleled in any history either antient or modern. " \*

We cannot help thinking these very examples in which the same end was effected by such different means, and, to all appearance, so contrary to the general custom and natural event of things, militate strongly against the presumed philosophy of history. That there certainly are fixed principles in politics as well as in other sciences ; but they are so very latent, while even the most general rules, in the science of government, are subject to so many exceptions, that, after all, the most sagacious system of human policy is liable, as the history before us exemplifies, to be set aside at once, by a practical comment on a single verse of the

\* Denmark, indeed, furnishes an instance of a revolution somewhat similar to this, both with respect to the object of the change, and to the ease and expedition with which it was accomplished ; but in other points it was widely different. There the measure originating with the people, was proposed and carried into execution by the majority of the nation. Here it originated with the prince, and his subjects were compelled to acquiesce, whether it was agreeable to their inclinations or not.---In the first instance, the only object of wonder is, that the greater part of what was supposed to be a free people, could possibly be induced to form so extraordinary a resolution, as that of making a voluntary surrender of their liberties ; but this resolution once formed, the ease and expedition with which it was carried into execution, followed of course. In the second, it was as natural to have expected that such an attempt would have met with opposition, as in the first case, it was morally impossible there could have been any.

chapters of accident. Even the Revolution here recorded, our author justly admires as a kind of political impossibility; it yet happened, in direct contradiction to all probabilities.

"If," say Mr. Sheridan, "the sudden change of any form of government to one of a contrary nature, is in itself an enterprize of so difficult a nature, that it might be expected it would meet with opposition even from the subjects of an arbitrary state, who could not but be benefited by such a change—How are the difficulties multiplied, when the object of the revolution is to deprive a people of what it is to be presumed their interests, their inclinations, their reason, and their passions, at once stimulate them to defend? An enterprize, one would imagine, to be attempted only by a force superior to the united strength of the nation, whose liberties were to be attacked, and to be accomplished only by slaughter and devastation.

"In one day, therefore, to complete such a change; in one day to destroy the established constitution of a country, and erect its opposite in its room; a constitution that appeared to be the most guarded against the possibility of such an event; at a time that the popular branches of the legislature were in the fullest possession of their powers; at a time that the hand which struck the blow, was most limited, deprived by the constitution of riches to corrupt, of authority to awe, or of the disposal of employments to influence: this is an event, which, previous to its arrival, would scarcely have been considered as possible. Yet we now behold a young prince of six and twenty, at the head only of two companies of guards, undertake to overturn the constitution and liberties of his country; we behold him accomplish this design, and establish in the room of the constitution he had destroyed, that very government, against the introduction of which, his subjects had laid down every barrier that human wisdom could devise, and had taken every precaution that human foresight could judge effectual. And this brought about by means, in appearance, so inadequate to the magnitude of the object, by a force so insignificant, compared to the opposition, it might have been presumed, the undertaking would have met with; that we should be lost in admiration at the boldness of the attempt, and the address manifested in the execution on the one side; did we not find much more ample subject for wonder in the tame submission exhibited on the other."

The fact itself is, indeed, wonderful, and is worth the reader's attention; we shall give the relation of it therefore, in our author's own words.

"At the commencement of the revolution, the king sent to the foreign ministers to request their attendance at the palace. When they arrived there, he addressed them in these words:

“ It is for your own safety, gentlemen, that I desired your attendance here. I should have been highly concerned if any thing disagreeable had happened to you, and the criticalness of the present moment, did not allow me to answser for the event. I shall say nothing to you concerning what is going forward; you must have foreseen it long since. I have been compelled to it, and shall be justified by the circumstances. But I would not have you remain in a moment’s ignorance of one thing, which I desire you will immediately communicate to your respective courts, that what has happened does not in any shape change my pacific inclinations, and that I shall carefully cultivate friendship and harmony with my neighbours and allies.”

“ The remainder of the day his majesty employed in visiting different quarters of the town, to receive the oaths of the magistrates, of the colleges, and of the city militia.

“ His suite increased every moment, the officers of both parties uniting to follow him. They all tied round their left arm a white handkerchief, in imitation of his majesty, who at the commencement of his enterprize had done so himself, and desired his friends to distinguish themselves by that token, from those who might not be well-wishers to his cause.

“ The king likewise passed the whole night in going the rounds through the city, during which time the troops also continued under arms.

“ His majesty, not content with receiving the oaths of all the civil and military officers, was resolved if possible, to administer an oath of fidelity to the whole body of the people. A measure, which, considering the religious disposition of the lower class of the Swedes, would by no means be without its utility. A report of the king’s intention having been spread over the town, several thousands of the populace assembled on the 20th, in a large square. When the king arrived there, a dead silence prevailed. His majesty on horseback, with his sword drawn, advanced some paces before his attendants. He then made to the people a long and pathetic discourse, in a voice so clear and distinct, that his auditory lost not a syllable that fell from him. He concluded his harangue by declaring that his only intention was to restore tranquillity to his native country, by supressing licentiousness, overturning the aristocratical form of government, reviving the old Swedish liberty, and restoring the ancient laws of Sweden, such as they were before 1680—“ I renounce now (added he) as I have already done all idea of the abhorred absolute power, or what is called *sovereignty*, esteeming it now, as before, my greatest glory to be the first citizen among a truly free people.”

“ The populace, who had not heard their sovereign speak

Swedish

Swedish since the reign of Charles the XIIth, listened to the king with all that admiration which so unusual an address would naturally excite in them. They frequently interrupted him with the loudest acclamations, and many of them even shed tears of joy. The king then read the oath he took to the people, and had that likewise read, which the people were to take to him.

" In the mean time the heralds went through the different quarters of the town, to proclaim an assembly of the states for the following day. This proclamation contained a threat, that if any member of the Diet should dare to absent himself, he should be both considered and punished as a traitor to his country.

" While his majesty was so effectually accomplishing his point at Stockholm, he neglected nothing that could insure equal success to his enterpize in the provinces. The regiments which were in full march for the city, had, as was before mentioned, returned quietly into their quarters. The king's brothers were each of them at the head of large bodies of troops; Hellicius had surrendered Christianstadt into the hands of prince Charles; prince Frederick had seized upon general Pecklin, who was confined in the castle of Gripsholm on account of a manifesto he had drawn up, of which his majesty had got a copy; and all the orders to the governors of the fortresses and provinces, running exactly in the form prescribed by the constitution, those orders met with an implicit obedience from every quarter; so that all things were conducted in the country with as little tumult and opposition, as had been met with at Stockholm.

" It is true the soldiers and people in the provinces were in a great measure ignorant of what had been transacted in the city; and the king very prudently resolved that their first authentic intelligence relative to it, should not be till after the states, assembled in Diet, had ratified in the most solemn manner, the change he had introduced.

" For this reason, the king had by proclamation appointed an assembly of the states on the twenty-first, when the old form of government was to be abolished by the states themselves, and a new one was to be produced by his majesty, to which care would be taken that they should scarcely venture to refuse their assent.

" A report was for this purpose industriously propagated, that a large body of troops, which the king had ordered from Finland, were actually at the gates of the city, and quarters were marked out for them in the town, as if this had been absolutely the fact. This could not fail to intimidate the states, and the more so, as from the circumstance that no one could pass through the barriers of the town, without a passport from the king, it was impossible for them to be satisfied as to the truth or falsehood of this report.

" But his majesty did not stop here. In the morning of the twenty-

twenty-first, a large detachment of guards was ordered to take possession of the square, where the house of nobles stands. The palace was invested on all sides with troops, and cannon were planted in the court facing the hall, where the states were to be assembled. These were not only charged, but soldiers stood over them with matches ready lighted in their hands.

“ The several orders of the state were not on this occasion allowed to assemble themselves in their respective halls, and march from thence in a body, preceded by their speakers, as was customary; but every individual was to make the best of his way to the palace, where they all entered without observing any form or ceremony, each being solicitous only to avoid the punishment held out to those who should absent themselves. It was remarked also, that the marshal of the Diet entered the hall of the states without the staff, which was the mark of his office.

“ The king being seated on his throne, surrounded by his guards and a numerous band of officers, addressed the states in an harangue, wherein he painted the excesses, the disorders and misfortunes into which party divisions had plunged the nation, in the most glaring colours. He reminded them of all the pains he had taken to heal those divisions, and the ingratitude he had met with in return. He glanced at the infamy they had incurred from their avowed venality, and the baseness of their having been influenced by foreign gold, to betray the first interests of their country. Then stopping short in the middle of his discourse—he cried out, “ if there be any one among you who can deny what I have advanced, let him rise and speak.”

“ Circumstanced as the assembly then was, it cannot appear extraordinary that no member of it ventured to reply to the king. There was however so much truth in what he said, that perhaps shame did not operate less powerfully than fear, in producing the silence they observed on the occasion.

“ When his majesty had concluded, he ordered a secretary to read the new form of government, which he proposed to the states for their acceptance. Though it consisted of fifty-seven articles, it will be necessary only to take notice of four of them, to give a compleat idea of the plenitude of his Swedish majesty’s powers at this day. By one of these, his majesty was to assemble and separate the states whenever he pleased. By another, he was to have the sole disposal of the army, the navy, finances, and all employments civil and military. By a third, though his majesty did not openly claim a power of imposing taxes on all occasions, yet such as already subsisted were to be perpetual, and in case of invasion or *pressing necessity*, the king might impose some taxes *till* the states could be assembled. But his majesty was to be the judge of this necessity, and we have seen that the meeting of the states depended wholly on his will and pleasure. By a

fourth, when these were assembled, they were to deliberate upon nothing but what the king thought proper to lay before them.

" These articles require no comment.

" After the form of government had been read, the king demanded of the states whether they approved of it. They made a virtue of necessity, and answered him only by a loud acclamation. It was proposed indeed by one member of the order of nobles, to limit the contributions to a certain number of years: but the marshal of the Diet refused to put the question without the consent of the king; who expressed his wishes that the nobles might have the same confidence in his paternal care, as had been testified by the other orders, where no such limitation had been proposed.

" After this had passed, the marshal of the Diet and the speakers of the other orders, signed the form of government; and the states took the oath to the king, which his majesty dictated to them himself. The whole of this extraordinary scene was then concluded in an equally extraordinary manner. The king drew a book of psalms from his pocket, and taking off his crown, began singing *te deum*, in which he was most devoutly joined by the whole assembly. This at first sight may appear to border on the farcical; but his majesty certainly did not mean to impose upon the states themselves by an affected devotion; it was obviously upon the people, who are in Sweden of a very religious turn, that the king designed by this ceremony to make an impression.

" The revolution was now compleated."

R.

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*Travels into Dalmatia, in a Series of Letters from Abbé Alberto Fortis, to the Earl of Bute, the Bishop of Londonderry, John Strange, Esq. &c. Illustrated with Twenty Copper-plates. 4to. 1l. 1s. Robson.*

Abbé Fortis, who appears to be an accurate and judicious observer, begins his correspondence with a letter, addressed to the Earl of Bute, containing remarks on the natural history of Dalmatia and its neighbouring islands.—In his second letter, addressed to a Venetian nobleman, he gives an account of the religion, customs and manners of the Morlacci, a people inhabiting the valleys of Kotar, and the inland hills of Dalmatia.

" The Morlacks," says he, " whether they happen to be of the Roman, or of the Greek church, have very singular ideas about religion, and the ignorance

rance of their teachers daily augments this monstrous evil. They are as firmly persuaded of the reality of witches, fairies, enchantments, nocturnal apparitions, and sortilages, as if they had seen a thousand examples of them. Nor do they make the least doubt about the existence of vampires; and attribute to them, as in Transylvania, the sucking the blood of infants. Therefore, when a man dies suspected of becoming a vampire, or *vukadlak*, as they call it, they cut his hands, and prick his whole body with pins; pretending, that after this operation he cannot walk about. There are even instances of Morlacki, who imagining that they may possibly thirst for children's blood after death, intreat their heirs, and sometimes oblige them to promise to treat them as vampires when they die.

" The boldest Haiduc would fly trembling from the apparition of a spectre, ghost, phantom, or such like gooblins as the heated imaginations of credulous and prepossessed people never fail to see. Nor are they ashamed, when ridiculed for this terror, but answer, much in the words of Pindar: " fear that proceeds from " spirits, causes even the sons of the gods to fly." The women, as may be naturally supposed, are a hundred times more timorous and visionary than the men; and some of them, by frequently hearing themselves called witches, actually believe they are so."

" When a Morlack husband mentions his wife, he always premises, by your leave, or begging your pardon. And when the husband has a bedstead, the wife must sleep on the floor near it. I have often lodged in Morlack houses, and observed, that the female sex is universally treated with contempt; it is true, that the women are by no means amiable in that country; they even deform, and spoil the gifts of nature.

" The pregnancy and births of those women would be thought very extraordinary among us, where the ladies suffer so much, notwithstanding all the care, and circumspection used before and after labour. On the contrary, a Morlack woman neither changes her food, nor interrupts her daily fatigue, on account of her pregnancy; and is frequently delivered in the fields, or on the road, by herself; and takes the infant, washes it in the first water she finds, carries it home, and returns the day after, to her usual labour, or to feed her flock. The custom of the nation is invariable in washing the new-born infants in cold water.

" The little creatures, thus carelessly treated in their tenderest moments, are afterwards wrapt in miserable rags, where they remain three or four months, under the same ungentle management; and when that term is elapsed, they are set at liberty, and left to crawl about the cottage, and before the door, till they learn to walk upright by themselves; and at the same time

acquire

acquire that singular degree of strength, and health, with which the Morlacchi are endowed, and are able, without the least inconvenience, to expose their naked breasts to the severest frost and snow. The infants are allowed to suck their mother's milk, while she has any, or till she is with child again, and if that should not happen for three, four, or six years, they continue all that time to receive nourishment from the breast. The prodigious length of the breasts of the Morlacchian women is somewhat extraordinary; for it is very certain, that they can give the teat to their children over their shoulders, or under their arms."

The third Letter, is written to Antonio Vellisneri, professor of natural history in the University of Padua; and contains among other particulars, a description of the course of the river Kerka, the Titius of the ancients.—The fourth, is addressed to Abbé Branelli, of Bologna, and contains an account of the district of Sibenico.—The fifth, is written to Mr. Ferber, and relates to the district of Trau, in which there is a rock, whence constantly drops the piftaphaltum, a kind of pitch. In the next letter, addressed to Mr. Strange, the British Minister at Venice, is given a description of Spalatro. The next written to Signor Marsili of Padua, in which an account is given of the river Cettina, the Tilurus of the ancients. The Cettina, we are told, precipitates itself near Duare, from rock to rock, in a most romantic and extraordinary manner: forming at a small distance from that place, a magnificent cascade; which Abbé Fortis describes, as follows:

" Let them tell you what they will of the precipices of mount Pilate in Switzerland, they cannot possibly be more impracticable. Notwithstanding this, the shepherds, with their leather flasks full of water, climb, with surprising dexterity, from the bottom of these abysses, to the plain tops of the hills where their thirsty flocks feed. If any of them miss a step, they must inevitably be precipitated, and become food for the vultures; but such accidents rarely happen. The vultures of those parts, near the mouth of the Cettina, are dreadful animals, measuring above twelve feet from the tip of one wing to the other, and are able to lift up in their claws, and carry away to their nests, lambs, nay, sometimes sheep, and even the children of the shepherds. I saw one of them, and measured it myself.

" The right hand bank of the river, which rose perpendicularly to the clouds above my head, when I was within reach of having a full view of the fall, is about five hundred feet high; and the left side, on which I stood, is so steep, that without the inequalities of prominent rocks to lay hold on, it would be absolutely impossible to descend.

" In

" In that place, the bed of the river is scarcely eight feet broad; this profound narrowness, added to the horror of the many hanging rocks, is sufficient to depress the highest spirits. The water of the river does not, however, precipitate from so enormous a height. Its fall may be compared to that of Velino near Terni in Umbria. But the wild craggy precipice below Duare has no kind of resemblance to the valley of Pepigne, which, amidst its horror, is rather pleasant. There a man habitually melancholly, and who chose to indulge his gloomy state of mind, might set up his habitation; but, in the noisy horror of the Cetina, buried between immense rocks, no man could live, but one abandoned to despair, an enemy to light, to society, and to himself. The waters that precipitate from a height of above a hundred and fifty feet, form a deep majestic sound, which is heightened by the echo resounding between the steep and naked marble banks. Many rocks tumbled down, which impede the course of the river after its fall, break the waves, and render them still more lofty and sounding. Their froth, by the violence of the repercussion, flies off in small white particles, and is raised in successive clouds, which by the agitated air, are scattered over the moist valleys where the rays of the sun seldom penetrate to rarify them. When these clouds ascend directly upwards, the inhabitants expect the Scircuo, or south-east wind, and their observation never fails. Two huge pilasters stand, as if for a guard, where the river takes its fall; one of them is joined to the craggy brink, and its tops covered with earth, where trees and grass grow; the other is of marble, bare and isolated."

The subsequent letters relate to the Primorie, or the Paratalassia of the ancients, and to the islands of Lissa, Pelagosa, Lesina, Brazza and Arbe, in the Dalmatic sea and the Quarnaro. To these letters are added observations on the island of Cherfo and Ofero, with some account of the littoral Croatia, the islands of Pago, Veglia, &c. the whole affording the classical and curious reader a fund of information and entertainment, which is much encreased by the elegant plates, which decorate the volume. \*\*\*

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*Observations on Mrs. Macaulay's History of England, (lately published) from the Revolution to the Resignation of Sir Robert Walpole. In a Letter addressed to that Lady. By Capel Lofft, of Lincoln's-Inn, Esq. 2s. 6d. Dilly.*

As this Writer seems to think he stands in need of some excuse for addressing the public, as well as Mrs. Macaulay, on

on the present occasion, we shall submit his justification, in both cases, to our Readers.

"Madam.—As the Letter which now appears in print has the honour of being addressed to you, it would be in vain to dissemble the ambition of its author: but the public will probably think it reasonable to be informed on what motive the writer of this can have assumed those pretensions to notice which your name prefixed will imply; and for which the most candid reader, after perusing even the best parts of a performance so inadequate to the subject and design as that which is here submitted to the general view, may be at a loss to find a sufficient justification.

"I must rest my cause however upon a simple state of the facts. A worthy patriotic gentleman, with whom I had very lately the happiness of becoming acquainted, having asked my sentiments on your late History, in a series of Letters to the Rev. Dr. Wilson, then just published, I thought myself under obligations to give those sentiments in a manner the least injurious of which I was capable: it obviously occurred that verbal observations upon such a work would be the easiest and most prudent in regard of myself, but at the same time they appeared to me not sufficiently respectful with relation to the much esteemed proposer of the question, and to the extent and importance of the question itself: in proposing which, though it was very apparent that an honour was intended me, yet as it came from a person whom I believed with reason not to design an honour to any one without thinking *they* did, or meaning *they* should deserve it, my desire was rather to appear weak or indiscreet, than negligent or ungrateful in the discharge of so high a trust."

Now, whether the letter before us will have the greater honour, in being addressed to Mrs. M. or the writer be entitled to a greater share of honour, in deserving the honour intended him by the person whom he believed with reason designed him such honour, is really too nice a point of honour for us to determine.—We should be glad, however to know who this same respectable person is; as the deference we might possibly pay to his judgment might determine us: Mr. Loft assuring us that, "on reading of this letter he was pleased to express an opinion, which it would be improper for him [Mr. L.] to suppose ill-founded, since it was his opinion: and upon the deference due to that, he has been induced to publish those remarks, which had his private approbation." The good opinion of this anonymous critic is thus thought sufficient to insure that of the publick.—At the shrine of Mrs. Macaulay, Mr. Loft burns more odiferous incense.

“ Still it remains to be accounted on what reasons, after having resolved on publication, I could aspire to the distinction of addressing these lines to the Author herself of the history on which they remark. To this permit me to answer, that having the satisfaction not only to respect with the public, qualities, to which I must not in this letter, nor can perhaps in any, give a proper and adequate title, but to admire the elegant, the amiable, the benevolent, in conversing, esteem was added to veneration; and under the joint influence of these impressions, the ambition confessed already prompted me to take this method, which the partiality of the same friend encouraged me to pursue, of endeavouring to transmit myself to posterity as one who had attempted to express his ideas of Mrs. Macaulay’s historical character; one who had the honour and happiness of some share in her acquaintance, and who is not without pride enough to hope that he may be possessed of her friendship: the protection of which hope he considers equivalent to a voluntary obligation of himself, to endeavour a constant perseverance in the paths of sincerity and virtue; and as one of the best methods of entitling himself to a double portion of contempt, if ever he shall become a flatterer or a slave.”

As we did not decide, in regard to this letter-writer’s pretensions to the honour to be reaped from this address; we shall avoid saying any thing about the portion, double or single, which he may be entitled to, of contempt; but really if he be not Mrs. M’s flatterer and slave, he is a very fine smooth speaking gentleman, and very much her humble servant. In a word, the manner, of this egregious address, is so very striking as quite to eclipse the matter of it; for which we, therefore, refer the reader to the performance itself.

R.

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*Digests of the General Highway and Turnpike Laws; with the Schedule of Forms, as directed by Act of Parliament; and Remarks. Also an Appendix, on the Construction and Preservation of Roads. By John Scott, Esq; 8vo. 6s. Dilly.*

We cannot give a better account of this useful publication than is done in the sensible and public-spirited author’s prefixed advertisement.

“ The author of the following work having frequent occasion to consult the General Highway Act, he found the matter contained therein distributed in such a manner, as caused him no small degree of perplexity. In one place he met with general positive directions,

directions, which he depended on as authentic rules of conduct ; till he perceived, that in *another*, they were counteracted by particular exceptions ; and, not unfrequently, he saw subjects, closely allied in their nature, removed almost as far from each other as the utmost limits of the Act would permit. Regard to his convenience prompted him to arrange these disjointed clauses in regular order ; and a wish to contribute to the ease of others, by rendering the intention of the Legislature more intelligible, determined him to communicate what he had done to the public. The favourable reception his essay obtained, he thinks a sufficient apology for reprinting it, with such improvements as have been pointed out to his notice. He has now added to it a Digest of all the General Acts now in force, respecting Turnpikes ; with Remarks ; and an Appendix on the Construction and Preservation of Roads ; and he hopes the whole will prove an useful manual to magistrates, trustees, surveyors, and all other persons concerned the matters whercon it treats."

To this we shall only add, that the compiler hath found means to render his digest, more amusing than books of this kind usually are. The work also promises to be the more useful, as the remarks, contained in it, appear to be really what they are professed, " not the fruit of study from books, but the result of actual observation." \* \* \*

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*Select Letters between the late Duchess of Somerset, Lady Luxborough, Miss Dolman, Mr. Whistler, Mr. R. Dodstey, William Shenstone, Esq; and others ; including a Sketch of the Manners, Laws, &c. of the Republic of Venice, and some poetical pieces ; the whole now first published from original Copies, by Mr. Hull. 2 vols. 8vo. 10s. Boards. Dodstey.*

The eagerness of the public to peruse the private letters of persons of any note, might be deemed, in these venal times, a sufficient apology for printing them, had even the editors no better to offer. Mr. Hull, however, makes a very decent excuse, in his preface, for this kind of posthumous publications.

" It is a common objection," says he, " that private letters should not be made public, without the consent of the writers : but this general rule, like many others, may admit of an exception, in particular instances ; and these instances are, where a proper mode of introducing them to the world is inviolably attended to. It is a well known, and equally uncontrovvertible, maxim,

maxim, that persons of the highest excellence (especially in the literary walk) are possessed of the greatest reserve and diffidence, Were the private sentiments of such to be withheld from the public, till their individual consent were obtained, what a loss would it be to the republic of letters, and what an injury to moral improvement! Any person's general principles and ideas may be seen, perhaps, in the respective public profession and situation of life, and their general intercourse with mankind; but the innate sensations, the more refined emanations of the mind, are alone discoverable in the private communications of friendship. There can therefore be no unpardonable liberty in *decoying*, or even *gently-compelling* such deservers into public notice; nor is it, by any means, uncharitable to suppose, there may be many, who would not be violently displeased to see their sentiments in print, however reluctant they might, and, perhaps, ought to appear, if their particular permission were applied for.

" To illustrate and enforce this position, let me be permitted to ask, if the Duchess of Somerset had been requested to have suffered her letters to be made public, whether she would have consented? Probably not—Yet what an advocate would moral virtue, pious resignation, and genuine piety have been deprived of, if those exquisite transcripts of her mind had been concealed from public view!—It is, moreover, matter of great doubt, whether we should have been so well acquainted with the talents of a Shenstone, had Providence indulged the wishes of his most intimate friends and acquaintances, in prolonging so valuable a life.

" Thus it has been, is, and will be, with most people of distinguished abilities; their excellencies must, in a manner, be forced into day-light, or we should lose the benefit of their precepts; they might otherwise be said, like misers, to have a valuable treasure buried with them, which ought, in common justice, to be left behind for the advantage of survivors."

Admitting this plea, in behalf of the Editor, and that it is lawful plunder to rob deceased misers; we shall proceed accordingly to distribute the spoil to our readers. And first, we shall make free with my lady Duchess, as the most eminent figure in the groupe. The following extracts from her grace's letters to lady Luxborough, will not only give the reader a most amiable idea of the duchess herself, but a most respectable one of another lady of her acquaintance.

Duchess of Somerset to Lady Luxborough.

*Piercy-Lodge, Nov. 23. 1753.*

" I did, indeed, dear Madam, begin to despair of having the honour, and (what I felt more sensibly) the pleasure of hearing from

from you again. I am so subject to fall into errors, that I was afraid some unguarded expression in my last letter might have given you offence, and yet my heart bore witness, how far I had been from intending it.

" I have been extremely ill the whole summer, and for some weeks believed in great danger; but, by the blessing of God upon Dr. Shaw's prescriptions, I am at present, though lean and ill-favoured, much better; yet still obliged to be carried up and down stairs, for want of strength and breath to carry myself; but I have great reason to bless God for the ease I now enjoy. When one comes to the last broken arches of Mirza's bridge, rest from pain must bound our ambition, for pleasure is not to be expected in this world; where I have no more a notion of laying schemes to be executed six months, than I have six years hence; which, I believe, helps to keep my spirits in an even state of cheerfulness to enjoy the satisfactions which present themselves, without anxious solicitude about their duration. We have lived to an age that necessarily shews us the earth crumbling under our feet, and as our journey seems approaching towards the verge of life, is it not more natural to cast our eyes to the prospect beyond it, than by a retrospective view, to recall the troublesome trifles that ever made our road difficult or dangerous? Methinks it would be imitating Lot's wife, (whose history is not recorded as an example for us to follow) to want to look back to the miserable scene we are so near escaping from.

" I have spent the last three weeks most agreeably. The first of them, the bishop of Oxford and Mr. Talbot, passed with us, and had the goodness to leave Miss Talbot (whose character I think you must have heard) when they went away. She is all the world has said of her, as to an uncommon share of understanding: but she has other charms, which I imagine you will join with me in giving the preference even to that; a mild and equal temper, an unaffected pious heart, and the most universal good-will to her fellow-creatures, that I ever knew. She censures nobody, she despises nobody, and whilst her own life is a pattern of goodness, she does not exclaim with bitterness against vice."

Her grace's description of the manner, in which her time was spent agreeably, would be thought so extremely obsolete and *tramontane* by our modern fine ladies, that we omit it, to give another short specimen of that truly philosophical and pious turn of mind; for which she was so eminently distinguished.

" 'Tis true, my dear lady Luxborough, times are changed with us, since no walk was long enough, or exercise painful enough to hurt us, as we childishly imagined; yet after a ball or masquerade, have we not come home very well contented to pull off our ornaments and fine cloaths, in order to go rest? Such methinks

methinks is the reception we naturally give to the warnings of our bodily decays ; they seem to undress us by degrees, to prepare us for a rest that will refresh us far more powerfully than any night's sleep could do. We shall then find no weariness from the fatigues which either our bodies or our minds have undergone ; but all tears shall be wiped from our eyes, and sorrow, and crying, and pains, shall be no more ; we shall then without weariness move in our new vehicles, transport ourselves from one part of the skies to another, with much more ease and velocity, than we could have done in the prime of our strength, upon the fleetest horses, the distance of a mile. This cheerful prospect enables us to see our strength fail, and await the tokens of our approaching dissolution with a kind of awful pleasure. I will ingenuously own to you, dear madam, that I experience more true happiness in the retired manner of life that I have embraced, than I ever knew from all the splendour or flatteries of the world. There was always a void : they could not satisfy a rational mind : and at the most heedless time of my youth, I well remember, that I always looked forward, with a kind of joy, to a decent retreat, when the evening of life should make it practicable.

[*To be concluded in our next.*]

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*Reply to Mr. Wales's Remarks. By George Forster, F. R. S.  
Naturalist on the late Voyage round the World, by the King's  
Appointment.\* 4to, 1s. 6d. White.*

Having given a pretty copious account of Mr. Wales's remarks in our Review for January last, impartiality may seem to require that we should take equal notice of this reply. To confess the truth, however, we think that neither the subject nor the manner of the dispute deserving so much notice. Mr. Wales may possibly have expressed himself with rather too much warmth of resentment ; but such warmth of resentment was ingenuous and natural enough in a man, who felt himself injured, and the redress he reasonably required refused him. On the other hand the affected moderation and dispassionate phlegm of Mr. Forster, the naturalist, appears to be altogether disingenuous and unnatural.

\* So Mr. George Forster styles himself. And it is certain that the King can do great things, in the way of bestowing titular honours. But we do not regard the appellation of *naturalist* as merely titular. A royal *mandamus*, we know, may make a man a master of arts or a doctor, but it will not therefore make him a *scholar* or a man of *science*, --Men of letters stand in this respect, in the same predicament as men of quality. Thus that merry monarch Charles II. being solicited to make a man a gentleman, replied, it was out of his power : he would make him a nobleman, indeed, if that would do.

ral.—If he did not intend to injure Mr. Wales, in dropping that very palpable insinuation, that he [Mr. W.] either wilfully or negligently stopped Mr. Arnold's watch, how easily might not he have given Mr. W. the satisfaction required, by correcting an incorrect mode of expression, into which, as a foreigner, he might very easily and unintentionally have fallen. If, as Mr. Forster himself confesses, the little word *was* was the only cause of offence, had he not been disposed to quarrel, he would have obliterated it; as, if he did not mean to throw a reflection on Mr. W. on account of the stopping of the watch, the expression was false English. Those excellent *English* writers, the *Scotch* critical Reviewers, indeed, attempt to justify Mr. Forster's mode of expression, as follows:

" We will venture to assert, that from an impartial and attentive perusal of the remarks they appear to have originated from that innocent passage. The watch, which " *was unfortunately stopped*" (not by Mr. Wales, but by—accident), was in the care of the astronomer of the voyage, and the delicacy of that gentleman imagined that the paragraph before cited, as completely accused him of stopping the watch, as if it had proceeded to say by what, or by whom, it was stopped—viz. by Mr. Wales, who had charge of it. As well might the keeper of the city mace prosecute for a libel and an accusation of theft the newspaper which should tell the world that yesterday the city mace was unfortunately stolen."

—Were these egregious critics as knowing, as they affect to be *witty*, they would have seen that the ridicule of this passage reverts on themselves, and serves only to expose their ignorance. The verb *stop* is frequently used *neutrally* as well as *actively*; which is not the case with the verb *steal*. A watch, or St. Paul's clock, may with propriety be said to *stop*, as it were of itself, without being stopped by any external accident or agent: The city mace, however, could hardly be said to *steal* itself, however loosely guarded by the bearer.----As for the rest of this reply, we are silent about it for two reasons; the first is that Mr. Forster acknowledges that the censure we past on him was just, respecting his insinuation against Capt. Cook's narrative; which he acknowledges had better been suppressed. The other is, that he informs us, a state of the case between his father and the first lord of the admiralty, is now preparing for publication; which will of course come under our Review, and may enable us to speak more pertinently on the subject.

I.  
*A View*

*A View of the Hard-Labour Bill; being an Abstract of a Pamphlet, intituled, "Draught of a Bill, to punish by Imprisonment and Hard-Labour, certain Offenders; and to establish proper Places for their Reception." Inter-spersed with Observations relative to the Subject of the above Draught in particular, and to Penal Jurisprudence in general. By Jeremy Bentham, of Lincoln's Inn, Esq. 8vo. 3s. Payne.*

Of the bill in question, Mr. Bentham, in his preface, gives the following account.

" This bill (or draught of a Bill, as it is called in the title, not having been as yet brought into parliament) is accompanied with a preface, short, indeed, but ample, masterly, and instructive. In this preface an instructive but general idea is given of the theoretic principles upon which the plan of the bill is grounded; and a more ample and detailed account of the documents which furnished materials and reasons for the several provisions of detail. A history of the steps that have been taken in the formation and prosecution of the plan is also interwoven.

" Amongst other things we learn by it, is, that 'the difficulties which towards the end of the year 1775 attended the transportation of convicts,' gave great weight to the inducements, if they were not themselves the sole inducement that led to the institution of this plan. It may be some consolation to us, under the misfortunes from which those difficulties took their rise, if they should have forced us into the adoption of a plan that promises to operate one of the most signal improvements that have ever yet been made in our criminal legislation.

" I understand that the plan is not yet looked upon as absolutely compleated, which may be one reason why the circulation of it has been hitherto confined to a few hands. The ample use, however, and liberal acknowledgment that has been made of the helps afforded by former volunteers, induced me to hope, that any lights that could be thrown upon the subject, from any quarter, would not be ill received.

" Whatever farther additions or alterations the proposed bill may come to receive before it has been carried through the House, there seems to be no great likelihood of their bearing any very great proportion, in point of bulk, to the main body of the bill as it stands at present. And as it is not yet clear but that it may be carried through in the course of this session in its present state, it seemed hardly worth while to delay this publication in expectation of further materials that may either never come, or not in such quantity as to make amends for the delay. It will be an easy matter, if there should be occasion, to give a supplemental account

count of such new matter as may arise. The attention of the country gentlemen has already been drawn to the subject by the general accounts given of the plan by several of the judges on their circuits: and it should seem that no farther apology need be made for giving as much satisfaction as can be given in the present stage of the business, to the curiosity which a measure, so generally interesting, can scarce fail to have excited. That curiosity is likely to be further raised by some fresh enquiries, which I understand it is proposed to institute in the House of Commons: and as the result of these enquiries comes to transpire, the use and application of it will be the better seen, by having so much of the plan, as is sketched out already, to refer to."

As a specimen of our judicious barrister's mode of commenting on the several clauses of this bill, we shall quote his observations on the 60th and 61st clauses.—The former relates to the *returns* to be made of the state of the establishment. On this head he remarks,

"The ordering these returns, is a measure of excellent use in furnishing *data* for the legislator to go to work upon. They will form all together a kind of *political barometer*, by which the effect of every legislative operation relative to this subject, may be indicated and made palpable. It is not till lately that legislators have thought of providing themselves with these necessary documents. They may be compared to the bills of mortality published annually in London; indicating the moral health of the community, (but a little more accurately, it is to be hoped) as these latter do the physical.

"It would tend still farther to forward the good purposes of this measure, if the returns, as soon as filed, were to be made public by being printed in the Gazette, and in the local newspapers. They might also be collected once a year, and published all together in a book."\*

On the 61st clause, relative to the penalties for escapes, on the party escaping, he makes the following humane and sensible observations.

"I cannot help entertaining some doubts of the expediency of capital punishment in case of escapes. *Punishments that a man has occasion to choose out of, should be commensurable.* That

\* A few years ago, I began sketching out a plan for a collection of documents of this kind, to be published by authority under the name of *bills of delinquency*, with analogy to the *bills of mortality* above spoken of: but the despair of seeing any thing of that sort carried into execution soon occasioned me to abandon it. My idea was to extend it to all persons convicted on criminal prosecutions. Indeed, if the result of all law proceedings in general were digested into tables, it might furnish useful matter for a variety of political speculations.

which is meant to appear the greater, should either be altogether of the same kind, or include one that is of the same kind with the lesser; otherwise, the danger always is, considering the variety of men's circumstances and tempers, lest the punishment which appears the greater to the legislator and the judge, as being in general the greater, should appear the lesser to the delinquent. On the other hand, you may be sure of making your punishment appear the greater to the delinquent, when keeping to the same species, you can either increase it in degree, or add a punishment of another species. A fine may to one man be worse than imprisonment; imprisonment may to another man be worse than a fine: but a fine of twenty pounds must to every man be worse than a fine of ten pounds; imprisonment for six months, than imprisonment for three: so also must imprisonment, though it were but for a day, added to a fine of ten pounds, than a fine of ten pounds by itself.

" In the present instance, it may very well happen, that a convict may even prefer certain death to his situation in a labour-house or on board a lighter: in such case, the punishment of death, it is plain, can have no hold on him. What is still more likely to happen is, that although he would not prefer certain death to such a situation, he would yet prefer such a chance of death as he appears likely to be liable to, after having effected his escape. I say, after having effected it: for the attempt, I observe, is not made punishable in this manner.

" It may be objected in the first case, that if death were preferable in his eyes to servitude, he would inflict it on himself. But the inference is not just. He may be restrained by the dread of future punishment; or by that timidity which, though it might suffer him to put himself in the way of dying at a somewhat distant and uncertain period by the hand of another, would not suffer him, when the time came, to employ his own. In either of these cases, capital punishment. so far from acting as a preventative, may operate as an inducement.

" In cases of escape, little, it should seem, is to be done in the way of restraint, by means that apply only to the mind; physical obstacles are the only ones to be depended on. To the catalogue of these, large additions and improvements have been made, and still more, as I have ventured to suggest, might be made, if necessary, by the present bill. The degree of security which these promise to afford, seems to be quite sufficient without having recourse to capital punishment. This will save the unpopularity of inflicting a punishment so harsh, for an offence so natural."

We shall take our leave of this interesting pamphlet with one short quotation more; in which the Author, more honestly

honestly than professionally, throws a slur on his brethren of the long robe; which he observes, however, they have sufficient fortitude to bear. In the 65th Section, empowering the judges to do business out of their jurisdiction; it is specified, that in cases where "the court house for a town, that is a county of itself, is the court-house for the county at large, but the judge's lodgings are not situate in both: the bill therefore declares that, for the above purposes, they shall be construed and taken to be situate in both."—On this curious construction, M. B. observes,

"Here the hand of the lawyer is visible; a plain man would have contented himself with saying, that a judge of the description in question might do such business as might be done at his lodgings, for any county, although he were in an adjacent one. But there never was yet a lawyer, who, when either would equally well serve the turn, did not prefer a false account to the true one. The old maxim which, to another man would seem inflexible, "nothing can be in two places at once," bows down before him. These paradoxes are a kind of professional wit; which is altogether innocent in the intention, though not altogether harmless in its effects. This is no reflection on the Author: it is only attributing to him, in common with every body, what no body is ashamed of."

The more shame for them! Not ashamed of preferring falsehood to truth! What good can be expected from such lawyers?—With deference, however, to our barrister's judgment, the blunder is not so gross in fact as he represents it. The bill does not say the judge shall be in two places at once, but that it shall be so construed and taken to be; which is nothing more than a mere supposition, one of those fictions in law, on which the greater part of its practice is founded. The Irishman, who, said, "he could not be, like a bird, in two places at once," would be perfectly satisfied with the propriety of the above construction, and think it full as good in grammar as in Law. *W.*

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*Explanatory Remarks on the Preface to Sydney Parkinson's Journal of a Voyage to the South Seas. By John Fothergill, M.D. F. R. S. Large Quarto. No Price, nor Publisher's Name.*

In the preface to Sydney Parkinson's Journal, Dr. Fothergill is charged with entering into a kind of combination with Mr. B. the late Dr. Hawkesworth and others, to defraud and oppress the executors of the said Parkinson, and particularly

particularly Stanfield Parkinson his brother; who, it appears, in consequence of the distress and perplexity thence arising, became insane, and died mad in St. Luke's hospital.—The design of this publication is to exculpate Dr. Fothergill from any unjust or disingenuous proceeding in that unlucky affair.—It is not for literary Reviewers to judge the merits of such a cause; but we cannot help thinking the Doctor rather too complacent to his readers and negligent of himself, in saying “ It would be tedious and not interesting, to produce undeniable evidence in support of his narrative.”\* Surely the production of *evidence* is the *most interesting* part in so criminal a cause; at least to the man who stands up in his own justification! It would be a pretty piece of business, indeed, if the culprit were to be acquitted merely on his own *ipse dixit*. To say the truth, the Doctor makes much such a kind of defence as is common with those, who have no evidence to produce.—In these Remarks Dr. F. hath also reflected with some asperity on the writer of the Preface; who will most probably repay the Doctor in kind. We have a trite and vulgar saying, which is sometimes pertinent; “ that the man should avoid throwing stones who has glass windows in his head.”—On the whole, we apprehend this publication will turn out a very unadvised and imprudent proceeding. When the Lion sleeps, let him doze on; it is dangerous to awaken him with the braying of an Ass.

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*The Wreath of Fashion, or the Art of Sentimental Poetry.* 4to.  
1s. Becket.

There is some sense, taste, and humour in this production; we are not delighted, however, either with the versification or the satire, in both of which there is something frivolous and feeble. This author's lash puts us in mind of the pious devotee, we read of in De Lolme's *Flagellators*; who inflicted on herself the grand discipline with a rod of feathers. His idea of the use of satire seems also to correspond with the lady's notion of the utility of castigation.

“ It is only” says he “ the desperate Satyrift, whose inveterated pen strikes at the character and honour of Individuals, that perverts and disgraces Poetry:—Such aspersions, if well founded, are too gross for the tribunal of the Muses; and if, (as is generally the case) they are utterly false, they recoil not only on the

\* Explanatory Remarks, page 17.

Author,

Author, but on the very art itself, which can so easily be perverted to so bad a Purpose.—But who can be hurt by a Critique on his *Charades* and *Rebuses*?—An imputation of false taste may not be very pleasant, but it never can seriously offend men of sense and good breeding: Both which qualities, as the author agrees with all the world in acknowledging his *Personages* to possess in the highest degree, so he requests that not only they, but the few others who may happen to read his poem, will acquit him of any intention to give the slightest offence.”

We are by no means fond of your professed satyrists, those literary mohawks, that run, like malayans, a muck at all they meet. At the same time, nevertheless, we look upon such mincing tickle-tobies as this writer to be full as useless, if not quite so pernicious. If they do not intend the rod of their ridicule should be felt, they had better not bring it in sight. They are just as absurd as the fond mother who gives instructions for her child to be chastised, but so gently that he may not be hurt. Either the objects of our author's ridicule deserve it, or they do not. If they do, he is wrong to use so much lenity.—If they do not, he is equally wrong to attempt to ridicule them at all.—We applaud him for his just contempt for the sentimental poetry so much in vogue; we cannot, however, at all agree with him, in thinking the poetical institution of Bath-Eaton a subject of ridicule. Surely such amusement is more laudable and rational, than the wretched custom of playing at cards, and other dull and illiberal means of killing time in vogue. Did this writer imagine, that on the establishment of such a society, the *Vase* should team with the productions of a Milton, a Dryden, or a Pope? Or is it to be justly censured for not affording pieces of equal eminence? Forgetful as this writer may invidiously be of its *charitable* design, and taste as he is in literature, he must be fastidious, indeed, if he affects to despise many of the poetical pieces in the Bath-Eaton collection. We agree with him, that *Bouts rimées*, *Charades* and *Rebuses*, are unworthy of it; but then we admit, that they are equally beneath criticism and satire. We must not do the author or our readers the injustice to dismiss this little performance, without giving a specimen of his talents.

On a spruce pedestal of *Wedgwood ware*,  
Where motley forms, and tawdry emblems glare,  
Behold she consecrates to cold applause,  
A Petrefaction, work'd into a *Vase*:  
The *Vase* of Sentiment!—to this impart  
Thy kindred coldness, and congenial art.

Here

Here, (as in humbler scenes, from *Cards and Gout*,  
*Miller* convenes her literary Rout)  
 With votive song, and tributary verse,  
 Fashion's gay train her gentle rites rehearse.  
 What soft poetic incense breaths around !  
 What soothing hymns from Adulation found !

Here, placid *Carlisle* breaths his gentle line,  
 Or haply, gay'rous *Hare*, re echoes thine ;  
 Soft flows the lay ; as when, with tears, He paid  
 The last sad honours to his—Spaniel's shade !  
 And lo ! he grasps the badge of wit, a wand ;  
 He waves it thrice, and *Storer* is at hand ;  
 Famish'd as penance, as devotion pale,  
 Plaintive, and pert, he murmurs a love tale.  
*Fitzpatrick's* Muse waits for some lucky hit ;  
 For, still the slave of Chance, he throws at wit,  
 While *Townshend* his pathetic bow displays,  
 And Princely *Boothby* silent homage pays.

With chips of wit, and mutilated lays,  
 See *Palmerston* finer his *Bout's Rhymes*.  
 Fav'rite of ev'ry Muse, elect of *Phœbus*,  
 To string Charades, or fabricate a *Rebus*.  
 Bereft of such a guide, old Ocean, mourn  
 Thy fading glories, and thy laurels torn !  
 'Twas *Palmerston* repell'd each hostile wrong,  
 Like *Ariel*, wrecking Navies with—a Song ;  
 But see, by pitying Fate his loss supplied ;  
 For *Mulgrave* joins where *Scarf* and *Sandwich* guide.  
*Mulgrave* ! whose Muse nor winds nor waves controul,  
 Could bravely pen *Acrostics*—on the *Pole*.  
 Warm with poetic fire the Northern air,  
 And sooth with tuneful raptures—the great *Bear* ;  
 Join but his poetry to *Burgoyne's* prose,  
 Armies shall fall asleep, and Pyrates doze.  
 So when the rebel winds on *Neptune* fell,  
 They sunk to rest, at sound of *Triton's* shell.  
 “ If *Placesmen* thus poetic honours prize,  
 “ Shall I be mute ? ” (the laureat *Whitehead* cries.)  
 “ What if some rival bard my empire share !  
 “ Yet, yet, I tremble at the name of *Clare*. †

\* Upon Lord Palmerston's appointment to the Treasury, Lord Mulgrave succeeded to his place at the Treasury Board.—“ *Mira canam ; Sol occubuit, nox nulla fecuta est.*”

† Whoever has read his Lordship's verses, presented to her Majesty, with a gift of *Icijb poplin*, and that too on a *New Year's Day*, will not wonder at the jealousy and apprehension the laureate expresses of so formidable a rival.—The recollection of the poplin leads to a digression, in the pindaric

" *Pindar to Clare* had yielded—so did I—  
 " Alas, can poetry with *Poplin* vie !  
 " Ah me ! if poets barter for applause,  
 " How *Jerningham* will thrive on flimsy *gause* !  
 " What tatter'd tinsel *Luttrell* will display !  
 " *Carmarthen* fatten—*Carlisle* paduafoy !  
 " *Garrick* will follow his old remnant trade ;  
 " He'll buy my place with *Jubilee brocade*.  
 " While *Ansley*, the reversion to obtain,  
 " Vamps his *Bath drugget*, till he spoils the grain.  
 " Perish the thought ! hence, visionary fear !  
 " *Phœbus*, or *Phædrus*, shall old *Whitehead* cheer.  
 " Behold their nobler gift—be this prefer'd !"  
 —He said—and proudly brandish'd the *Goat's beard*,  
 Then drop't it in the *Vase*—immers'd it falls  
 Mid Sonnets, Odes, Acrostics, Madrigals :  
 A motley heap of metaphorick sighs—  
 Laborious griefs, and studied extasies—  
 Yet hence how warm each tuneful Suppliant's claim !  
 What palpitations for his *mite* of fame !  
 Alas ! regardless of their equal toils,  
 Fashion still wildly scatters random smiles.  
 And Colman may (if *Billy Woodfall's* by  
 To prop him up) attract her vagrant eye.

Poor Colman ! How many *props* hast thou had to enable  
 thee to hobble along in thy literary line ! and how art thou  
 helped out at last ! From *Thornton* and *Bob Lloyd*, to be at  
 last obliged to take up with *Billy Woodfall*. Thou art cer-  
 tainly on thy last legs ! Poor Colman !

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*The Project, a Poem. 8vo. 1s. Becket.*

This piece is dedicated, with propriety and some humour,  
 to Dean Tucker, one of the first of our modern political  
 projectors.—The scheme of the present is introduced as  
 follows.

" A simple plan the muse explains ;  
 Nor asks a patent for her pains.  
 In either houise, below the chairs,  
 Where Bathurst rules, and Norton glares,  
 There stands a table, where they place

*Pindar* style of all Laurets, on the fatal consequences that might follow from establishing Lord Clare's method of tacking a present to every Poem—but the Laureate recovers his spirits, by thinking of the last production of his own *Muse*—the *Goat's Beard*—spun from ten lines of *Phœdrus*, to Four Hundred of *Whitehead*.—

The

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The voter, the journals, and the mace;  
 " Hence with that bauble!" Cromwell cried;  
 And wisely too; 'tis useles pride;  
 Hence with it all! it fills a place  
 A nobler ornament shall grace.

A vast Buzaglo, day by day,  
 Shall chase the noxious blasts away,  
 And spread an artificial glow;  
 Tho' Palace-yard is wrapt in snow,  
 Around the flame, with vestal pride,  
 A *Fire Committee* shall preside,  
 Ballotted by the same directions  
 As *Grenville's lottery for elections*;  
 With *Nominees* to feed the fire,  
 And make it spread and blaze the higher;  
 And *Chairmen* more sedately sage,  
 To quench its too excessive rage.

" The fuel, for such deep designs,  
 Nor springs from groves, nor lurks in mines;  
 Combustibles for state affairs  
 The press more speedily prepares;  
 The teeming press shall bither scatter  
 Rheams of inflammatory matter;  
 Here, " thoughts that glow and words that burn"  
 To their own element shall turn;  
 But, shifted from their author's aims,  
 Shall spread more salutary flames.

" *Almon*, by contract, shall provide  
 The libels vamp'd for either side,  
 And stipulate throughout the season  
 To furnish proper stock of treason.  
 How bright will the Buzaglo glow,  
 While heaps of *Junius* blaze below?  
 What ardours will *Plain Truth* dispense,  
 Fir'd with a page of *Common Sense*?  
 Yet in a moment 'twill be flick'd,  
 By thrusting in *Dean Tucker's Tract*;  
 Again 'twill kindle in a trice,  
 Refresh'd with scraps of *Dr. Price*;  
 Now moulders slow with clumsy smoke,  
 While *Johnson's* fogs each passage choak;  
 Now hiss, and sputter, and besmear  
 The house with brimstone of *Shebbeare*."

A sufficient specimen this, of our projector's manner; we refer the curious reader, therefore, for the remainder of the matter of his project to the pamphlet itself. \*\*\*

\*\*\* Our CORRESPONDENTS, &c. will we hope, excuse us this month.